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PSYCHOLOGY

IN THE LIGHT OF

PSYCHIC PHENOMENA

BY

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THE SCIENCE OF TODAY

AND

THE SCIENCE OF THE FUTURE

INTRODUCTION

PSYCHICAL RESEARCH, as we endeavor to pursue it, consists primarily in the investigation of certain odd and unusual phenomena which are not as yet included in any of the official sciences. These facts inevitably have to pass through the same triple crucible as all other sciences. We have first a period of hostility and scornful rejection; then a certain resentful half-acceptance; and finally the matter-of-course attitude, which implies the 'I told you so' attitude, and recognizes them as part of the order of nature.

The phenomena which constitute the subject-matter of psychical research are generally referred to as "supernormal." By this term we do not mean supernatural, since it is our belief that, if any alleged event actually occurs, it must belong to *some* order of nature, otherwise it could not possibly happen. It may necessitate some larger view of Nature, one not in keeping with present-day mechanistic philosophy; but that is only to be expected. When one considers that the whole history of civilization dates back a few thousand years—and the history of modern science less than two hundred (the really fundamental discoveries having been made within the last generation) one cannot but think that science five thousand, or fifty thousand, years from now will look back upon our present knowledge as primitive indeed, and one which had only begun to scratch the

surface of reality. How profoundly mistaken, then, are those who contend that we already know the major secrets of the Universe, and who reject as "impossible" certain unusual phenomena, merely because they do not happen to be commonplace and matters of daily observation!

A picture which may help us to gain some mental perspective of our own relative immaturity is that drawn for us by Sir James Jeans. He asks us to think of the Egyptian obelisk in Central Park, New York. On the very top of this obelisk is balanced a half-dollar, and on the top of the coin is stuck a postage stamp. Relatively, the total height of the obelisk represents the age of the earth, since its origin as a separate planet; the coin would then represent (on the same time-scale) the period which has elapsed since the origin, upon the earth's surface, of the very lowest form of animate life; while the thickness of the postage stamp would represent the emergence of *man* as a thinking creature.

But now—to continue the analogy—suppose we stick another stamp on the top of the first one, and another on the top of that, and another and another, until the thickness of the postage stamps equals the total height of the obelisk: that would represent the potential future of humanity—the length of time it may yet hope to live and work upon the surface of our globe, until increasing cold puts an end to all animate existence!

What a magnificent vista this opens before us! What may not be accomplished by humanity within that time, if only mankind decides to utilize this boundless future for useful and constructive purposes, rather than for

petty and destructive ones! And how senseless appear the wars, the strivings, the bickerings and the jealousies of humanity, when viewed from this Cosmic standpoint!

Newton—that great genius—one remarked: "To myself I seem to have been as a child playing on the seashore, while the immense ocean of Truth lay unexplored before me."

And Sir William Crookes wrote:

"Steadily, unflinchingly, we strive to pierce the inmost heart of Nature, from what she is, to reconstruct what she has been, and to prophesy what she yet shall be. Veil after veil we have lifted, and her face grows more beautiful, august and wonderful, with every barrier that is withdrawn."

In this vast and unknown universe of ours, then, there are, as we believe, certain physical and mental facts which are equally real and equally self-existent. Of these science takes cognizance, studying them to the best of her ability. Many of them have become commonplace or 'normal' to us, by reason of their constant repetition; we have ceased to wonder at the marvel of them—though the marvel yet remains! Certain phenomena, less commonplace, we have thus far failed to recognize. Among them may be placed *psychic* phenomena: telepathy, clairvoyance, apparitions, mediumistic manifestations, and all the rest. Yet if such phenomena actually exist—as many of us are convinced they do—then it should become the task of science to investigate them also, in the same cautious, open, im-

partial spirit which has for the most part prompted its investigations into all other phenomena in the past.

Two general maxims should perhaps be kept constantly in mind by the psychic investigator. These are:

1. All is possible.
2. The strength of the evidence should be proportioned to the strangeness of the facts.

The more extraordinary the reported occurrence, in short, the stronger should be the evidence of its actuality. At the same time, the mind should be held open for the reception of all new truths!

There is doubtless a certain opposition in the minds of many persons against the validity of psychic phenomena, based largely upon the prevalent mechanistic philosophy held today, which would regard all such manifestations as "impossible." It is only natural, perhaps, that the physiologist should experience the utmost difficulty in conceiving mind apart from brain, since his daily occupation brings him into direct contact with the two, in the most intimate and seemingly inseparable relations. It should be less difficult for the physicist, however, to conceive this possibility, since he is accustomed to dealing with imponderable and intangible energies, resident and active in space—which he has learned to regard as a *plenum* rather than a *vacuum.* In his researches, he does not expect to encounter tissues, cells or molecules in space; merely "invisibles," the effects of which *upon matter* are all that he perceives. If this matter be not present, such energies cannot be detected; yet he knows that they exist and are potentially active in space. Here, then, he is dealing with

invisible realities, capable of being *detected* only when in association with matter, yet real and active in its absence. Surely it is but a step from this to the theoretical possibility of mental energies or entities similarly active in space, undetectable by our physical senses, or by our laboratory instruments, unless associated with matter or in some way brought into direct contact with it—as they would be, of course, if our brains, our sense-organs or our laboratory instruments were utilized for detecting and expressing them. I am not contending that all this in any way *proves* the existence of such entities; I am merely insisting that their theoretical existence cannot be denied or in any way disproved by physical science.

Psychologists and psychiatrists, particularly, seem disposed to resent the existence and validity of psychic phenomena. To them the supernormal represents but one aspect of the abnormal (of this more later). For the present I rest content with the following quotation from Prof. Hans Driesch's book *Psychical Research,* when he says:

"The severe reproach must be brought against the psychologists of all countries with very few exceptions, *viz.*, that they do not concern themselves at all with the new field of scientific psychical research, whether by positive work or by theoretical discussion. They leave it on one side, even when they do not deny its very existence, as if they feared to dirty their hands. And if once in a while they do touch the subject it is nearly always from the point of view of questioning the reli-

ability of the phenomena, a thing which would certainly be praiseworthy in and for itself, if only they did not always approach it with the *hope* of finding fraud. . . ."

That such fraud exists no experienced psychical researcher would deny; in fact he has been largely instrumental in bringing it to light and exposing it. But he also believes in the reality of certain psychic phenomena, both physical and mental! As Sir William Barrett wrote (in his book *On the Threshold of the Unseen,* p. 103):

". . . . The popular view that all mediums are impostors and all the manifestations associated with them are due to fraud, is a convenient explanation for those who will not take the trouble to inquire. But I have never yet met with *anyone* who has seriously studied the evidence, or engaged in prolonged investigation of this subject, who holds that view, however strongly he may have held it beforehand."

Of course one must be careful to distinguish between facts, and interpretations of facts. Many psychic investigators are inclined toward some spiritistic interpretation of certain of these phenomena; others on the contrary are not. But one and all are agreed as to their actuality, their genuinely supernormal character, and their importance to science if true. That is the essential point which must be kept constantly in mind. The facts are the important things after all; theoretical superstructures may be built upon them now or at some future time.

These psychic phenomena seem to be inextricably interwoven with *life;* and, such being the case, they can never be reduced to the same level of exactitude as the physical and chemical sciences. That fact must be realized explicitly and finally. In them, we are dealing with a living, human organism, and, worse still, a human mind! Whenever this factor is interposed, we have complicating factors and circumstances. At the same time there is no reason why psychic phenomena should not be studied as impartially and cautiously and scientifically as the nature of the facts allow; and that is what the really scientific investigator attempts to do. He wishes to ascertain the truth, whatever that may be. He wants facts, and then legitimate and logical theories based upon those facts. Surely no objection could be raised to this procedure, at least on theory?

The half-century of work which has been carried on in this field has convinced psychical researchers that many of these phenomena are genuine; that they occur, that they are supernormal, and that they are not explained by any of the present-day sciences. This being true, their investigation becomes one of prime importance, not only from the purely scientific point of view, but also because of the light they may possibly throw upon philosophy, upon religion and upon life as a whole. Certain of our sciences would undoubtedly be profoundly influenced by the general recognition of these psychic facts. Psychology would certainly be one of these, while psychiatry, medicine, biology, and all the 'life sciences' would be affected in turn. In biology some form of vitalism might have to replace mechanism; psy-

chiatry and medicine would be profoundly shaken by the general acceptance of the view that one living mind might be affected by another mind at a distance; or by such phenomena as vital radiations and materializations! Let us for the moment confine ourselves to the changes which might be necessitated in psychology, and see what *sort* of changes would be required by reason of the forced inclusion of these new facts. . . . That would seem at least a useful starting-point in our investigation.

PSYCHOLOGY IN THE LIGHT OF PSYCHIC PHENOMENA

PSYCHOLOGY IN THE LIGHT OF PSYCHIC PHENOMENA

Introductory

PRACTICALLY all modern psychology is based upon one fundamental assumption: that brain and mind are inseparably connected, and that neither can live and function without the other. This assumption may be stated now in one form, and now in another, but the general idea undoubtedly dominates all modern scientific thought, and is the basis for the *a priori* rejection of psychic phenomena—because of their "impossibility." And, if this fundamental assumption were valid, the majority of them *would* be "impossible"—at least any form of survival and 'communication' would be—since in the absence of a physical brain no thought could exist. This doctrine is after all pure mechanism. It is all very well to split hairs and talk of some sort of "idealistic" philosophy; so long as this fundamental idea is held to be valid, the human mind is an integral part of the functioning of the organism, and could not possibly continue its activity in the absence of such an organism. That is the *crux* of the matter in a nutshell, and if the average psychologist or psychiatrist were questioned, it would be found that, consciously or subconsciously, the prevailing opposition to psychic phenomena hinges upon this fundamental concept.

It must be admitted that (psychic phenomena aside) there is much to be said in favor of such a position, and that many of the phenomena of normal and abnormal psychology could be to a great extent 'explained' in accordance with it. If, however, supernormal phenomena actually occur, and represent facts in Nature, then our modern psychology must be largely re-written, to include these new facts—which is that supernormal, as well as normal and abnormal psychology, must be included in our newer purview. Room must be made for telepathy and clairvoyance and possible 'communication,' as well as for reflexes and reactions, phobias and schizophrenia!

Naturally, the actuality of our supernormal phenomena must be established first: but, this once done, and the phenomena accepted by modern science, mechanistic psychology will have to be reconstructed so as to include them. It will be of interest to see what might follow in consequence—so far as possible—were these phenomena once proved and accepted.

Naturally, it would be impossible, within the limits of this book, to attempt any *proof* of the reality of psychic phenomena. Scores of volumes have been devoted to this proof and, as Psychical Researchers, we accept it. Assuming that the scientific world will one day be forced to accept these phenomena also, by reason of sheer weight of evidence, what changes might we expect in our psychology in consequence? What sort of science could we formulate, based upon the reality of supernormal facts?

It is doubtless extremely difficult, at the present time,

to formulate any very definite reply to this question, or to outline in detail any Psychology of the sort desired. Too little is known, as yet, as to the causal factors underlying psychic phenomena to render this possible. It will be interesting, however (a) to describe briefly some of the oriental teachings on this question—since supernormal phenomena have been accepted by them as genuine from time immemorial; and (b) to outline, if possible, some of the essential factors which will have to be incorporated, and some of the changes which will have to be made, in our modern psychology, once these phenomena are accepted.

Oriental Psychology

(a). First, then, as to the oriental teachings. In a letter which I received some years ago (1921) from Sir John Woodroffe (Arthur Avalon), in the course of some correspondence which I had with him regarding the Yoga teachings, he said:

". . . . As to the six orthodox schools of thought. As explained in my forthcoming book on 'Reality,' these six are really one system (I am not speaking historically) but differ in that they are more or less advanced stages in the route towards self-realization. Thus man is a pluralist and a realist in the first two schools, a dualist and a realist in the second two schools and in the sixth school (as *Advaita Vedanta*) he is, whilst epistemologically a realist (for all Hindus are that) yet metaphysically idealist.

"Then a word as to psychology:

"Consciousness is distinguished from Mind.

"Consciousness is the eternal basis of all, whether Mind or Matter, which are merely its Modes. Mind *per se* is an *unconscious* force. It only appears to be conscious because this force is in association with Consciousness.

"*Example:* There is a powerful light. In front of this light, place a dark veil so that in parts the light does not visibly penetrate, in other places with varying degrees of illumination. The wholly dark portion is matter, and the lighter portions represent senses and mind as manifested in various grades of living forms. Imagine in the lighted portions some bright points like stars. These are the great minds, the most brilliant of which are the Masters of the Race who most perfectly represent the Basal Consciousness or Spirit. It is seldom if ever that the European mind grasps this distinction of Consciousness and Mind which (whether true or not) is the Indian view. Mind is thus a quasi-material Force *limiting* Consciousness.

"Next the Mind takes an *active* part in perception. It radiates into space beyond the limits of the human organism. It *goes out* as a radiant energy and infuses the object with its own luminosity (borrowed from Consciousness) somewhat like the X-rays which are themselves ordinarily invisible, make opaque things transparent. It moves from place to place and assumes the form of the object of perception. It is a radiant (*taijjasa*) transparent, light substance and travels like a ray of light out through the sense organ. It is thus an active Force which becomes shaped into the shape

of the object it apprehends. The bearing of this on Occult theories is obvious and you might usefully work it out in connection with telepathy and the like. These modifications of mind are called *Vritti* and therefore Yoga is said to be stoppage of *Vritti.* The Mind-stuff then ceases its modifications and the Self rests in Consciousness, of which Mind is a mode—a pragmatic mode for use in daily life.

"The question then arises whether we perceive things as they are. The Hindus on this point are thorough Realists and say that we do, subject to the modification, namely *Sangskara* or tendency or aptitude in the Perceiver. Nor does Indian thought hold that the object as perceived is an exact copy of the object as it is in itself. Though the object is always one and the same all do not perceive it in one and the same way. The Mind brings its own quota to the act of experience. That is its own tendency or way of looking at things. Subject to this we do perceive things as they are. Doubtless behind all so-called appearance there is the Spirit or Consciousness, but this is not a thing in itself for it is not a thing. We do perceive and know the thing."

The above, it is true, deals more with metaphysics than with psychology, but paves the way for an important point in their teaching, *viz.,* that the mind-stuff is, during concentration, centered and canalized, as it were, and directed upon a definite object, taking more or less concrete form.

In her interesting book on *Buddhist Psychology,* Mrs.

C. A. F. Rhys Davids says (pp. 125–33), in writing of "Supernormal Consciousness":

". . . . The chief intellectual result in the concentrative exercises discussed above was a superlative clarity of mind, untroubled by either discursive intellection or hedonistic affection. . . . The possible alternative or serial states that might then be induced are described under eight heads, six of them being intuitive, and two being, if I may so say, kinetic:

"(1) Discernment of the interrelation between body and mind, clearly revealed. . . .

"(2) Supernormal hearing of sounds, voices, both human and celestial, the distant becoming near.

"(3) The discernment of another person's consciousness.

"(4) Reminiscence of former lives. . . .

"(5) Supernormal vision, or discernment of the destinies of beings decreasing and being reborn. . . .

"(6) Discernment and conscious extirpation of the influence of sense-desires. . . .

"(7) Evoking or creating a phantom body (literally, 'made of mind'), the double of one's own body.

"(8) Supernormal locomotion, or movements in which gravitation and opacity ceased to obstruct.

"The last two are the usual phenomena of what, in Buddhist literature, is termed *iddhi,* a word meaning to stir, set in movement, and secondarily, to do so successfully, to have wrought. The second mode came to be called *'iddhi* by fixation of resolve.' . . .

"But even Buddhaghosa's account of *iddhi* and its in-

duction is inadequate to give us outsiders much insight into its working, or its psychology. Supernormal consciousness in genius or any other mode can only be testified to by the person so gifted, and must always elude self-analysis. Self-consciousness is necessarily at zero. The 'what' of the experience is recollected, but not the 'how.' This holds for all the other six in the series."

In his great work *The Serpent Power,* 'Arthur Avalon' writes:

"The creative power of thought is now receiving increasing acceptance in the West. . . . It is not only as real, but in a sense more real than other material objects, which are themselves but the projections of the creative thought of the World-thinker. The thought-movement vehicled by and expressed in speech is Mantra. Uttered speech is a manifestation of the inner naming of thought. This thought-movement is similar in men of all races. When an Englishman or an Indian think of an object, the image is to both the same, whether evoked by the object itself or by the utterance of its name. Perhaps for this reason a thought-reader whose cerebral center is *en rapport* with that of another may read the hidden 'speech'—that is, the thought of one whose spoken speech he cannot understand. In all cases it is the creative thought which ensouled the uttered sound which works now in man's small Magic, just as it first worked in a grand magical display of the World-creator. . . . Thought is not only in the outer husk, but is vitalized through its conscious cen-

ter. . . . A Yogi may accomplish by the mind only all that may be done by means of these physical organs without the use of the latter. The body is a vast magazine of power. It is the object of the Tantric rituals to raise these various forms of power to their full expression. . . ."

Much might be said in this connection—of Yoga practices, the doctrine of the 'subtle body,' etc., did space permit. For the details of these teachings the interested reader is referred to the work above mentioned, and similar treatises. As a concluding word, however, it may be said that, according to their views, the abstract thinking of the yogi wrapt in meditation is very different *in kind* from ordinary thinking processes; it is not formed or uttered speech (*pace* the Behaviorists!). Thought is dynamic rather than static, and the *greatest* reality there is; but beyond all thought there lies a still greater reality!

Occidental Psychology

(b). Coming, now, to our Western viewpoint, I cannot do better perhaps than begin with a passage from Professor Th. Flournoy's *Spiritism and Psychology,* when he says (p. vii):

". . . . It will be a great day when the subliminal psychology of Myers and his followers and the abnormal psychology of Freud and his school succeed in meeting, and will supplement and complete each other. That will be a great forward step in science and in the understanding of our nature."

Flournoy's work, however, carries us only a little way

into our subject, since the bulk of his book is devoted to showing that many so-called 'supernormal' phenomena may actually be accounted for by known psychological principles, and constitute, in fact, to a great degree, a sort of "naturalization of the supernatural." This is valuable work, and salutory, in that it disposes of much that credulous minds are apt to accept as veritable 'spiritualistic' material, while as a matter of fact it is nothing of the kind. However, as genuine supernormal phenomena undoubtedly occur, our comprehension of their underlying causal factors is not greatly enhanced thereby. To some extent the same criticism may be made of Emile Boirac's books *Our Hidden Powers* and *The Psychology of the Future.* However, a few extracts from them will doubtless prove of interest, as approaching our problem more directly.

Boirac divides Parapsychical phenomena into five divisions or categories. These are:

1. Psychopathy.
2. Cryptopsychism.
3. Psychodynamism.
4. Telepsychism.
5. Hyloscopy.

In the first division he places those phenomena which directly affect the mind or the nervous system—such as hypnotism, mesmerism, magnetism, etc.

In the second he places those which take place without the knowledge of the conscious mind, such as automatic writing, crystal gazing, telepathy, clairvoyance, etc. However, this category in a way is made to embrace the remaining three.

The third category includes vital radiations from the human body, which directly or indirectly affect other human beings, plants, animals or inanimate matter. In this latter class would be placed telekinetic phenomena and physical manifestations generally.

The fourth includes telepathy, clairvoyance, second sight, etc.

The fifth division includes all those phenomena in which inanimate matter appears to affect the living human organism, of which dowsing and psychometry may be taken as outstanding examples.

This classification is of course very general, and includes a number of phenomena which certain psychic researchers might not accept. However, this can perhaps hardly be taken as a criterion, since nearly all psychic students accept certain phenomena and reject others! Thus, many students of the subject accept as proved the mental phenomena and reject the physical; some cannot accept the validity of *e.g.* psychometry, the reality of which was fully granted by as cautious a student as Dr. W. F. Prince; others cannot believe in the actuality of 'dowsing,' which is held to be fully demonstrated by still other students, etc.

Rhine, in his *Extra Sensory Perception* (p. 8) also makes a five-fold classification of Psychical (or, as he prefers to call them, "parapsychological") phenomena:

A. Parapsychical—telepathy, clairvoyance, etc.
B. Parapsycho-physical—telekinesis, levitation, etc.
C. Parapsycho-physiological—materializations, body-changes, etc.

D. Parapsycho-pathological—'possession' pathology, healings, etc.

E. Parapsycho-literary creations—writing showing knowledge unknown to the automatist, etc.

[As Rhine himself points out, E. might perhaps be classified as a sub-division of A.]

* * * *

Various other ingenious systems of classification have been proposed, as well as a number of new terms for describing psychic phenomena. For the present I do not propose to deal with these, but shall make our starting point from a very simple and easily-understood distinction, which has been utilized by researchers for many years. On this basis, then: Psychic phenomena may be roughly divided into two main sub-divisions: the physical and the mental. In the first may be placed telekinesis, raps, lights, materialization, etc. The second includes telepathy, clairvoyance, premonitions, apparitions, glossolalia, etc. There is a certain over-lapping of these classes, it is true—as, *e.g.,* when raps indicate an *intelligence* behind them, determining their number, and so forth. However, for our present purposes, these divisions may stand. Assuming that these psychic phenomena actually exist, and also 'communications' from some mental or spiritual world, what changes in our psychology might be expected to follow upon their acceptance, as actualities, by the scientific world?

We shall now have to deal with this question in some detail.

The Mind-Body Problem

In the first place, a decisive answer is at once obtained to this age-old metaphysical question. If the independence of the mind apart from brain be proved, all those theories which are based upon such inevitable connection would have to be discarded at once, and some form of Interactionism accepted. Epiphenomenalism, parallelism, the double-aspect theories in all their forms, etc., would have to be abandoned, and the learned tomes written in their defence regarded as so much waste-paper! The only way to solve this question is to produce indisputable proof that mind actually *does* exist apart from brain-functioning; this once done, the problem is solved—and in favor of interactionism. Certainly, the "how" of the process would still remain a baffling mystery—though considerable light has been thrown upon it of late years. The important point to bear in mind for the present, however, is that this would have to be accepted as a working theory, and all future investigations conducted with this in view. That in itself would assuredly modify or alter our modern psychology to a very great extent.

Higher, Abstract Thought

Mind being shown to be an independent, active entity, new light would be thrown upon the higher mental functionings, and it would then be a great question as to whether or no these higher thought-processes could be regarded as concomitants of cerebral functioning—as many of the sensations and lower processes undoubtedly

are. The meditations of the Yogi in deep trance, for example: should these be considered as mere concomitants of brain-activity? McDougall, as we know, has already contended (*Body and Mind,* p. 305) that the *meaning* of thought may have no such physiological correlate. Inasmuch as these higher thought processes deal almost entirely with "meanings," the possibility presents itself that thought functions in its own mental world, and is merely expressed through and by means of the activities of the individual human brain. Myers contended years ago that many of our supernormal faculties were not the product of terrene evolution, but were intended to function upon some higher spiritual plane. All of which, of course, is a direct antithesis to the contentions of the Behaviorists, and others of their School,,and in fact to the whole of modern psychological theory. This would all have to be taken into account in re-vamping the present scientific ideas.

The Subconscious

Myers showed in his series of articles on "The Subliminal Consciousness," that our subconscious mind is not *only* a lumber-room, fed by the senses, and motivated by primitive urges, impulses, infantile ideas, etc. (as contended by the psycho-analysts), but rather that it represents a *spectrum,* the visible portion of which symbolizes consciousness, while the infra-red portion (so to speak) contains our reactions and reflexes, degenerations and insanities, while the ultra-violet portion (using the same analogy) is the superconscious—that portion in which supernormal phenomena occur—telep-

athy, telæsthesia and the rest. Were this true, the psychology of the subconscious mind would have to be greatly expanded, as he has shown.

The Will

The ordinary psychological view that the will is largely a matter of "choice" would have to be entirely changed if the reality of certain psychic phenomena were granted, many of which are said to rest for their motivation upon the actual, dynamic power of the human will. Mediæval (ceremonial) magic was largely based upon the creative power of the Will, as an actual entity, and certain modern psychic phenomena have been explained in much the same manner. Eusapia Palladino, for example, would frequently say that she could move material objects (at a distance) if her will were sufficiently "solid." Exactly what this means we have yet to determine, but that it represented something very real to her there can be no doubt. The 'psychodynamic' theory of materialization, again—worked out by Morselli, Flournoy, and others—is based upon the plastic moulding, in space, of fluidic, ectoplasmic material by the subconscious will of the medium. Mr. Sylvan J. Muldoon, in his work on *The Projection of the Astral Body,* frequently refers to the passive will (as opposed to the active will), and emphasizes the necessity of "dynamizing" this will (by means of various exercises, which he gives) in order to insure 'astral projection.' This question of the Subconscious Will is a very interesting one, upon which much could be said. Many Orientals can certainly change the rate of the heart-beat,

and induce extraordinary physiological results by a process of willing, and it has frequently been asserted that they are enabled to induce death by this same means; *i.e.,* they can 'die at will.' I myself have frequently seen material objects moved by what seemed to be the mere exercise of will-power. It is claimed that experimentally induced apparitions of the living have been successfully projected by the conscious or subconscious utilization of will-power.

Were phenomena such as these accepted, we should assuredly have to revise our notions as to the independence and efficacy of the human Will. We should have to acknowledge that it might indeed be (or exercise) some Force, consolidating it into a directive stream, which is sent forth by the Will's *fiat*—just as we feel that it does, affecting animate or inanimate matter in the immediate environment of the sender. On this view, the Will would become a dynamic, and not a static thing—as it is practically regarded at present—and would have to be accepted as a definite entity, initiating tangible results, and perhaps capable of being registered. measured and included in the general Law of the Conservation of Energy.

Free Will

One of the main objections to the doctrine of the freedom of the will, as we know, is the fact that it would seemingly interfere with the operation of the above Law, by introducing another, extraneous 'entity' into the orderly world of matter and motion. But if the Will actually is (or exercises) an energy, this objection

would no longer 'hold water,' so that the physical and physiological objections would be done away with, and only the psychological ones remain. These could then be (conceivably) reconciled. Without entering into this metaphysical argument at any great length, it may readily be seen that, if the human will were once shown to be an independent, actively-functioning entity, the main objection to the doctrine of free will would be done away with, and the way left open for its acceptance upon other grounds.

Mental Causation

It is generally accepted that bodily states affect mental states: in fact ordinary medical and hygienic treatment of a patient is based largely upon this view. Toxins in the blood demonstrate this very readily. Body therefore affects mind. On the other hand it would appear that the mind can (directly or indirectly) affect the body: suggestion, hypnotism, mental and 'spiritual' treatment of all kinds afford proof of this. The general law of causation would also show us that one state of the body must affect the next; so that, at any given moment, the health and general tone of the body is determined by the bodily condition a moment before. All this being true we have, so to speak, three sides of a square, the fourth side of which would be filled by the assumption that *one mental state affects the next mental state*—not indirectly, through the body, but *directly*. Were this admitted, we should at once admit the mind as a causal factor, and this in turn would assuredly influence very greatly our concept as to the

value of psychotherapy—especially in those cases where the mental health of the subject is affected. But if the mind is an actual, causal factor it cannot be a mere 'epiphenomenon,' or in any sense 'caused' by the brain's cerebral functioning. Were the idea above formulated true, it would at once dispose of certain theories as to the mind-body relationship, which have been briefly discussed before. [I have already emphasized the importance of this point in an article published in "The Annals of Psychic Science," October, 1909: "Concerning Abnormal Mental Life."]

Imagination

Certain critics, as we know, are inclined to dismiss psychic impressions as "mere imagination." They do not realize that, even so, an imaginary creation, if accepted and believed to be true by the subject, is just as *real* to him as a granite mountain. In such cases, an imagination *is* a reality. This is especially true, of course, in schizophrenic cases and allied abnormal mental conditions.

From the "occult" point-of-view, imagination is a great reality; it consists in the formulation upon the mental plane of something which may later be projected upon the physical. More than this, it frequently consists in "sensing" with the "astral senses." Or, the imagination may be a creative and formative power. Without defending these views at the present time, it may be pointed out that there is much concerning the imagination which as yet defies ready explanation. The

tremendous creative power of the imagination is brought home to us every night in our *dreams*—seeming to possess a quality which could not possibly be achieved by our conscious minds. The "practical" man may experience little of this, but to the introspective type of man this has been repeatedly brought home. 'A.E.' for example, writing of his own experiences in *The Candle of Vision,* p. 107, says:

"I have been perplexed as an artist by the obedience of the figures of imagination to suggestion from myself. Let me illustrate my perplexity. I imagine a group of white-robed Arabs standing on a sandy hillock and they seem of such a noble dignity that I desire to paint them. With a restlessness akin to that which makes a portrait-painter arrange and rearrange his sitter, until he gets the pose which satisfies him, I say to myself, 'I wish they would raise their hands above their heads,' and at the suggestion all the figures in my vision raise their hands as if in salutation to the dawn. . . . Now this is to me amazing. The invention and actual drawing of the intricate pattern of light and shade involved by the lifting of the hands of my imaginary Arabs would be considerable. My brain does not by any swift action foresee in detail the pictorial consequences involved by the lifting of arms, but yet by a single wish, a simple mental suggestion, the intricate change was made in the figures of imagination as they would be if real Arabs stood before me and raised their hands at my call. . . . But how do I lay hold of the figures in dream or imagination? By what miracle does the simple wish bring

about the complex changes? . . . Wonderful, indeed, that the wonder of what is written about so easily is not seen! . . . "

If certain psychic phenomena be true, then, the products of imagination are far more than "mere" imagination. How much more? We shall see!

Concentration

Much has been written upon this subject in the past, especially by the advocates of 'new thought' and 'applied psychology.' Upon these views I need not touch. We have seen, however, that the Yogis believe that the stuff-of-the-mind is actually focussed and directed, by the process of concentration, and if the mind be an actual entity, functioning *through* the brain, one can readily imagine that a greater degree of mental effort would permit the greater egress, as it were, of consciousness to take place at that time—forcing through a greater mental output and expressing it upon the physical plane as a result. If the brain be really, as some think, a checking and inhibiting organ, rather than a creative one, we can readily understand some such mental influx in consequence, just as though we added greater pressure in the water-main. Further, this effort might result in an outward projection or radiation into space—telepathy, telergy, etc.—affecting others in consequence. All this might conceivably be true, once the actuality of mental energy were conceded, and its causal operation in some mental world of its own.

Sensation

In the cases of hearing, touch, taste and smell we realize fully that impressions come *to* us from external sources. In one only, *viz.,* sight, do we feel that we somehow 'go out' to meet the object, as it were, and that we see things not inside our brains but objectively in space, where they actually 'exist.' This of course involves the whole problem of epistemology, into which we need not enter now. Suffice it to say that physiology and psychology combine to say that this impression is delusory, and that visual sensations come *to* us, as do the others; we really see things inside our heads, and not outside, as they seem to us. *How* all this transpires is to a great extent a mystery!

'Occult science' has long contended that the human eye emits a definite energy, in the form of 'rays,' which are especially active during moments of intense volition. Poets have sung of this and it will be remembered that the Yogis entertain a very similar idea. Our Occidental science will have none of this. Only recently, however, Dr. Otto Rahn, of Cornell University, claims to have shown that the human body emits definite radiations, especially from the finger-tips, the nose *and the eyes.** These radiations are said to be destructive to yeast cells, and presumably other micro-organisms, killing them with extreme rapidity. The precise nature of these vital radiations is still *sub judice,* and they doubt-

* A summary of these experiments by Prof. Rahn was published in the "Revue Métapsychique," Jan.-Feb., 1934,—the original, detailed report being in a series of Bulletins in German, since published in his Book, *Invisible Radiations of Organisms,* 1936.

less play no part in normal vision (sight); nevertheless this apparent confirmation of earlier views is not without interest and significance—even throwing an interesting side-light upon such old superstitions as that of the 'evil eye.' The early mesmerists, of course, contended that the eye played a large part in the 'fascination' of the patient and, coupled with 'passes' over the patient's body, conveyed to his organism the mesmeric 'fluid.'

The normal physiological action of the sense organs, of course, in no way accounts for supernormal knowledge (clairvoyance, clairaudience) in which distant events are seemingly accurately envisioned (or voices are heard) of apparently external origin—*but veridical.* To account for supernormal visions and voices of this type, it has been suggested that the corresponding organs of the "astral body" are utilized for the purpose: that clairvoyance depends upon the functioning of the 'eyes' of the astral body, and clairaudience upon the activity of the 'ears,' and so on. Of course, every orthodox scientist would turn up his nose at such a suggestion, but I venture to think this is because he is unfamiliar with the very great amount of respectable evidence there is for the existence of such a 'body.' Be that as it may, the fact remains that, if clairvoyance be ever accepted by psychologists, *some* explanation of it will be necessitated, and it may be said that no such explanation has so far been forthcoming. Certainly it cannot be explained by present-day psychology; it remains to be seen whether the psychology of the future will succeed in elucidating it.

Memory

Current theories of memory are almost entirely mechanistic; the impression which is recorded somehow cuts a sort of 'groove' in the brain, much as a needle cuts a groove in the wax of a phonograph record; the memory is thus stored in the brain as it is stored in the cylinder; re-activation of these 'grooves' constitutes the revival of the stored memory. This, crudely put, constitutes the essence of the theory. Against this view, as we know, Bergson has vigorously protested, in his *Matter and Memory* and elsewhere. It is generally conceded that there are grave difficulties within the theory, both from the mechanical and from the psychological points-of-view,* but these have been minimized to a considerable degree in the cause of the "larger truth!" One such difficulty consists in those extraordinary flashes of memory experienced by dying persons, when the whole panorama of the past life flashes before one in what appears to be the fraction of a second. Such cases are known to exist, since they have been narrated by individuals who *thought* that they were dying, but were subsequently revived—cases, *e.g.*, of men who have fallen off the edge of a precipice, into a deep snow bank, and thus escaped what seemed to them immediate death. Such cases are extraordinarily difficult to account for on the generally-accepted theories. They would seem to indicate that our memories are stored in some mental reservoir; that the brain is an inhibiting and regulating instrument, permitting only a very small number of these to be

* See, *e.g.*, W. R. Bousfield, *The Basis of Memory*, 1928.

reproduced at any one time, but that when the mind is temporarily relieved of this inhibiting mechanism, it can function with enormous sweep and clearness and celerity. All of which, of course, would in turn seem to indicate the potentiality of the mind when functioning in its own (mental) realm. If the independence of the mind from the brain be accepted, we should seemingly be driven to accept the conclusion that memories are stored in some 'spiritual reservoir,' since memory constitutes the very groundwork of personality, and it is the personality which is held to survive.

Another grave difficulty would be that which I emphasized in a letter (*Journal,* S.P.R., May, 1936) pointing-out the virtual impossibility of explaining *mediumistic readings* on the mechanistic theory. It is seemingly the commonest thing in the world for a medium to read, in some mysterious manner, the forgotten memories of the sitter—indeed this very possibility has been urged, over and over again, as an argument against spiritism! Yet these forgotten memories consist, according to the mechanistic theory, merely in brain-traces or "engrams," and not in active mental "entities." How can we imagine the subconscious mind of the medium reaching into her sitter's brain, and reading and interpreting certain molecular groupings to mean a picnic, or a passage in Kant's *Critique?* The mere formulation of such a theory renders it incredible. One can perhaps believe that mental states or entities could thus be "contacted," in telepathy; but surely not physiological brain traces! Yet these are all that exist, according to the current theories of memory, until the memory

is actually recalled and recollected. Such readings of the sitter's forgotten memories, by mediums, seem to negate and render impossible any purely mechanistic theory of memory—which, it must again be emphasized, is the one all but universally held today. Our conceptions as to the underlying mechanism of memory would have to be radically altered—once psychic phenomena were accepted as factual occurrences.

Emotion

It is gradually becoming more and more recognized that emotion plays an important part in nearly all mental (psychic) phenomena. Experimental thought-transference, for example, has (of late years at least) met with but little striking success, and it is being realized that this is because a cold, dry, intellectual procedure of the kind does not lead to the best results. In moments of keen, emotional crisis, on the other hand, such as accident or sudden death, extraordinary spontaneous occurrences have been noted. It would seem that emotion is the driving factor behind such manifestations, and that without it but little can be accomplished. All this, of course, has an important bearing upon the psychology of possible 'communication,' and is quite in keeping with the idea that 'love bridges the chasm.'

It is also doubtless true that a certain amount of emotional flow or 'give,' on the part of the sitter, facilitates and renders possible the influx of supernormal material. Some persons are naturally 'good' sitters, while others are notoriously 'bad' ones. It is not that any wall of

incredulity or scepticism is raised; no honest medium objects to the presence of sympathetic and well-behaved sceptics. It is merely that the critical and analytical faculties of the mind are developed, at the expense of the emotional. When there is a certain emotional letting-go on the part of the sitter (without necessarily abandoning the critical attitude) the best results are obtained. It is doubtless because of this factor that men like Hodgson and Lodge and Myers secured the results they did. Just what happens, at such times, it is impossible at present to say; but it is extraordinarily important to find out. When once we have done so I feel convinced that we have discovered the secret of many psychic manifestations.

At all events emotion has been shown to be an important dynamic factor in the transmission and reception of psychic messages of all kinds, and is by no means the mere glandular activity or bodily stirring which our physiologists assume it to be. Once the reality of these phenomena be accepted, the Chapters dealing with Emotion are among the first which will have to be rewritten in our academic psychologies.

Sleep

The majority of the modern views on sleep are physico-chemical in their nature—the more modern iodine theory being but a modification of the latter. Certain psychological theories have been advanced, it is true—though Claparède's biological theory explains the *necessity* for sleep rather than its true *nature*. In his late

book *Brain and Mind,* Dr. R. J. A. Berry says (p. 489): "Sleep is the natural restorative, though how this is brought about is *unknown.*"

There are various difficulties in any physico-chemical theory of sleep, which have been pointed out in the past. One of these consists in the fact that a subject who is not in the least 'tired' may be hypnotized, and sleep for hours, even after a full night's rest. However, answers might be made to this, which would in a sense be justifiable. Far more difficult to account for is the unique recuperative power of sleep. An individual may be brain-fagged and, during the course of conversation, his head may nod for a period of one or two seconds. Yet that brief interval of time might be sufficient to restore him completely, so that he now feels completely refreshed and rejuvenated. It would be extremely difficult to account for this fact on any purely physico-chemical theory. All in all, we seem driven to accept some *vital* theory, postulating a life-influx during sleep—which, according to 'occult' doctrines, in turn depends upon the projection of the 'astral body' and its re-charging by the all-pervading, Cosmic Energy. It is not my intention here to defend this doctrine: I would only point out the fact that, were it accepted, it would necessitate a radical change in the prevailing views of sleep, involving altered physiological and psychological theories.

Dreams

The whole Psychoanalytic School, and all modern scientific psychology, would undoubtedly hold to the general doctrine that dreams are normally produced:

that they are compounded of our past experiences, plus imagination, and that these experiences, in turn, have reached the dream-mind through the five senses. Investigation and analysis, it is claimed, will disclose this fact, and bring to light the causal factors involved in dreams.

There is one category of dreams, however, which could not be thus explained, if they actually occur, and that is: *supernormal* dreams—telepathic, clairvoyant and prophetic. Of course, psychology denies their occurrence, and that is one very simple way out of the dilemma. Assuming that they occur, however (and I think nearly all psychical researchers would) a very different light is thrown upon the matter, and the difficult problem of their origin, nature and causation at once confronts us. Assuredly, these difficulties are no greater (perhaps less) than those which we encounter in attempting to explain telepathy, clairvoyance, etc., in the waking state. The same causal factors are doubtless operative in both cases. The actual *modus operandi* is one of the most baffling problems with which researchers in this field are confronted; we have as yet hardly an inkling of what actually occurs when supernormal acquisition of the kind takes place. However, that is no reason for abandoning the problem an insoluble; rather it should spur us on to greater efforts in our attempts to understand what is actually transpiring. Were the reality of these supernormal dreams admitted, a very different psychology would have to be applied to their interpretation: and the same would apply to seemingly prophetic dreams, as Mr. W. J. Dunne has shown in his book *An Experiment with Time.*

Multiple Personality

The current psychological theories regarding cases of dual and multiple personality are too well-known to need recapitulation in this place, since they have been given in detail by Prince, Sidis, Binet and many others who have written upon the subject. No supernormal element, it is said, plays any part in *their* cases! However, our doubts arise as to this when *all* the facts concerning even these historic cases are brought to light, since it is now an open secret that numerous facts were conveniently 'omitted' in the 'official' accounts of several of these cases; while in others the supernormal element looms very large indeed.

In the famous Laurancy Vennum case, for example, (the Watseka Wonder), reported by Dr. E. W. Stevens, the subject (as Mary Roff) frequently displayed a knowledge of the actual life-history of Mary Roff, which she seemingly could not have known—calling Mary Roff's former friends by their pet names, and in many ways indicating a knowledge of the dead girl's interests and activities. Dr. Hodgson, who visited Watseka in April, 1890, cross-examined the principal witnesses in the case, who were still living in the neighborhood, including Mr. and Mrs. Roff and their daughter, Mrs. Alter. He wrote: "I have no doubt that the incidents occurred substantially as described by Dr. Stevens.... My personal opinion is that the 'Watseka Wonder' case belongs in the main manifestations to the spiritistic category." (*Journal* S.P.R., X., p. 103).

In the Mary Reynolds case, again, the Rev. William

S. Plummer, after a careful study of the case for a prolonged period, wrote:

"The phenomena presented were as if her body was the house of two souls, not occupied by both at the same time, but alternately, first by one, then by the other, until at last the usurper gained and held possession, after a struggle of fifteen years. For not only did she seem to have two memories, each in its turn active, and then dormant; but the whole structure of her mind and consciousness, and their mode of operating seemed dissimilar, according to her states. Her sympathies, her method of reasoning, her tastes, her friendships, and the reasons which led to their formation, were in one state wholly unlike what they were in the other. She had different objects of desire, took different views of life, looked at things through different mediums, according to her state."

This view has been pooh-poohed by Dr. Henry Goddard, in his book *Two Souls in One Body?,* and it is true that such an instance does not afford striking evidence of a definitely spiritistic character, as was furnished in the Watseka Wonder case. At the same time, the seemingly spiritistic character of other cases of the type must not be lost sight of. Much of the unpublished material in the Beauchamp case was of this character; and even the published data forced Dr. McDougall to the belief that "Sally," the chief Personality, was an independent entity. (*Proceedings,* S.P.R., XIX, p. 427). Again, in the Doris case, experiments conducted by Hyslop and W. F. Prince seemed to indicate cross-cor-

respondences between the sub-personalities and the statements independently made by mediums. (*Proceedings* A.S.P.R., Vol. XI, etc.). In our experiments with Mrs. Garrett (*Bulletin* A.P.I., No. I), the mental independence of certain trance personalities seemed to be definitely indicated. Doubtless similar material could be gleaned by carefully going through the records of multiple personality cases; but the above will probably serve to indicate the fact that, even in ordinary pathological cases, supernormal material constantly crops-up, for which it is difficult to account; and, in mediumistic cases, when a certain degree of dissociation also apparently takes place, the quantity of this material is frequently voluminous.* Were the possibility once granted of extraneous intervention in cases of this type, a new chapter in the psychology of multiple personality cases would certainly have to be added.

Obsession

Much the same would be true in cases of so-called 'obsession.' The ordinary view is that this consists in little more than the persistence of a dominant idea. Spiritualists, however, contend that genuine obsession by a foreign entity is at times possible, and while such possibilities and dangers have doubtless been greatly exaggerated by extremists, there are certain instances on record which are most difficult to account for on current psychological theories; and Hyslop, William James and others were inclined to believe in its possible

* See, in this connection, the Chapter on "The Dissociation of Human Personality During Initiation," in Rudolf Steiner's *Initiation and its Results.*

actuality. James, *e.g.*, wrote (*Proceedings*, S.P.R., Vol. XXIII, p. 118):

"The refusal of modern 'enlightenment' to treat 'possession' as a hypothesis to be spoken of as even possible, in spite of the massive human tradition based on concrete experience in its favor, has always seemed to me a curious example of fashion in things scientific. That the demon theory (not necessarily a devil theory) will have its innings again is to my mind absolutely certain. One has to be 'scientific' indeed to be blind and ignorant enough to suspect no such possibility."

And Dr. Hyslop, in his *Life After Death*, pp. 305–06, said:

"I have asserted that the explanation in this case is obsession. . . . Before accepting such a doctrine, I fought against it for ten years after I was convinced that survival after death was proved. But several cases forced upon me the consideration of the question. . . . Experiments with a psychic appear to show that this was a case of spirit obsession—with the identities of the parties affecting the subject proved. . . . The chief interest in such cases is their revolutionary effect in the field of medicine. It is probable that thousands of cases diagnosed as 'paranoia' would yield to this sort of investigation and treatment. . . . "

Dr. Carl Wickland, Dr. Titus Bull, and others have treated obsession cases, as we know, along spiritistic lines; and while much that they have published strikes

one as fantastic, there seems to be a *residuum* of valid material in some instances. At the same time I am strongly of the opinion that much harm can result from the too-ready acceptance of this possibility; and that many cases which are unquestionably subjective and pathological in character have been claimed by spiritists as genuine 'obsession' cases. However, if a single genuine instance of obsession be proved, the props would have been knocked from under mechanistic psychology, which would have to be re-constructed accordingly.

Trance

Coma, catalepsy, stupor, trance, suspended animation and analogous states are almost invariably associated with pathological conditions. The medium-trance should, however, be placed in a class by itself, since there is one distinguishing characteristic connected with it which is lacking in all other states of the kind, *viz.*, that *supernormal information* is frequently associated with its induction. This is rarely true of any of the purely abnormal conditions mentioned above. One cannot say that it *never* happens, since there are instances on record where, *associated* with abnormal phenomena, supernormal occurrences are likewise noted. A pretty example of this I published in the *Journal* A.S.P.R., August, 1908, where a young lady, while recovering from pneumonia, became clairvoyant, telling her mother the contents of letters which were still in the mail box, etc. With her recovery this ability entirely disappeared. In the cases of Molly Fancher and X + Y = Z, supernormal powers accompanied the pathological

conditions.* However, it is true that these instances are exceptional.

In the case of the medium-trance, however, the acquisition of supernormal knowledge is frequent. William James called attention to this fact (*Psychology,* Vol. I., p. 396) saying: "I am persuaded that a serious study of these trance-phenomena is one of the greatest needs of psychology. . . . " What happens in the mediumistic trance which renders this possible? Why should this state be so different from the purely pathological conditions? That is one of our greatest problems, and is a perfectly concrete matter upon which to work. That a mass of supernormal material *has* been obtained through trance mediums no impartial student of the subject could deny; the problem as to the source of this information yet remains—but this is a question which will be discussed later. For our present purposes it is enough to emphasize the fact that such supernormal information *is* frequently obtained in the medium-trance, while it is very rarely obtained in pathological states which outwardly resemble it. This fact once acknowledged, still another Chapter will have to be added to our current psychology, in addition to those which have already preceded it!

Hypnotism

I shall not deal with this question at any length here, beyond emphasizing one point which is frequently overlooked, *viz.,* that much of the important, early work in

* *Molly Fancher: an Enigma,* by Judge A. H. Dailey; X + Y = Z, by Rev. G. W. Mitchell, and the review of these books in the Boston S.P.R., *Bulletin* XI.

this field was carried out by members of the Society for Psychical Research. The contributions of Edmund Gurney alone are of great value and significance, and constitute psychological documents of first-rate importance.

Hallucinations

Ever since the foundation of the S.P.R., the subject of hallucination has played a prominent part in its theories and discussions, and for very obvious reasons. In the first place, the question has frequently been raised as to whether many of the so-called "physical phenomena" of spiritualism might not be due to hallucination, *i.e.,* that the manifestations in question might not be objective realities at all, but partially or wholly subjective in their nature. This view was advanced with considerable cogency and in great detail by Count Solovovo and Miss Alice Johnson in the S.P.R. *Proceedings* (Vol. XXI, pp. 436–515), and replied to by an article of mine in the A.S.P.R. *Journal,* December, 1909. Personally, I am inclined to think that the possibility of hallucination has been greatly exaggerated, and that the various supposed analogies (such as the famous 'rope trick' of India) which have been brought forward in support of this hypothesis are largely mythical. Hallucinations may have occurred in physical séances, but I am convinced that they do not occur frequently or continuously.

The British "Census of Hallucinations," (*Proceedings,* X), is of course one of the finest contributions to the subject thus far made. It was therein shown that phantasmal appearances coinciding with death, or ill-

ness, occurred far more frequently than could be accounted for by chance, and the hypothesis was advanced that these might be due to telepathy; *i.e.,* that they were "telepathic hallucinations." This conclusion seemed to be borne-out and justified by two entirely divergent lines of argument: (1) Statistical analysis proved that they occurred far more frequently than could be accounted for by chance; and (2) a detailed examination, undertaken by Mr. J. G. Piddington (*Proceedings* S.P.R., XIX., pp. 267–341), in which he compared the "psychic" cases in the Census with those reported by Dr. Henry Head (which were known to be purely pathological in nature) showed that the two differed fundamentally in character—so much so that he was enabled to conclude that, "I do not believe that there is a single case of hallucinations printed or referred to in the Census Report which completely falls into line with the Visceral type." This is of extraordinary interest, since it seems to show us that the psychological characteristics of the two are entirely different, and this in turn suggests their differing origin and nature.

But if hallucinations of telepathic or 'psychic' origin are different from ordinary visceral hallucinations, generally noted in diseased conditions, why and how do they differ? Mr. Piddington has shown, in his paper, 'how' they differ; the 'why' is a far more difficult question to answer! Myers and Gurney worked out, very early in the Society's career, a theory as to the *modus operandi* involved, based upon the central origin of such hallucinations. (*Proceedings* II, pp. 167–71). This would be quite in keeping with what we know of crystal

visions, which are readily subject to auto-suggestion, and certainly indicate central initiation. This is not the place to discuss in detail the psycho-physiology of hallucinations, even had I the requisite knowledge to do so; for our present purposes it is enough to emphasize the fact that hallucinations of psychic origin seem to differ fundamentally from those of the ordinary types; and if this be so, an extension of our present-day psychology would certainly be necessary in order to cover and adequately explain them.

Death

It has frequently been pointed out that psychic phenomena seem to cluster round the moment of death in a most remarkable manner. Apparitions of the dying person are seen far more frequently than any others, as was shown by the Census, and also by M. Flammarion's collection of cases. Veridical visions of the dying have frequently been reported, while alleged *post mortem* communications immediately following death are probably the most frequent. Were death the mere cessation of physiological activities, as mechanistic science contends, there would be no logical reason for this; life and mind would gradually become less and less active, and finally cease to be. On the assumption that some subtle entity leaves the body at death, however, many psychic manifestations would find a ready explanation—but of course that is the very point requiring proof! This proof can come only in one way: through the scientific demonstration of survival. And this in turn can come only through psychic and spiritistic phenomena! It is all a question of evidence; of

fact. Theoretically, we are back again to our fundamental question: the mind-body problem. The only way to settle this is by means of psychical research!

Insanity

I shall not discuss this question here beyond pointing out the fact that many psychic students are of the opinion that the chief cause of the trouble lies neither in the body of the patient, nor in his mind, but in the *etheric link* between them—*i.e.,* the 'astral body' and 'cord' connecting this with the physical body. The author of that remarkable book *The Maniac* is strongly of this opinion—after due reflection and an acute analysis of her own case of mania, which lasted for six weeks.* Were this possibility once recognized, it would certainly revolutionize the present conceptions regarding certain types of insanity. This is a question which will, it is hoped, receive due consideration at some time in the future.

Psychical Phenomena—in General

In order to theorize concerning psychic phenomena, it is necessary to assume their existence, *i.e.,* to admit for the sake of argument that genuine supernormal phenomena actually occur. As before emphasized, no *proof* of their actuality can be attempted in the present chapter; scores of volumes have been devoted to such proof, and if these have made no impression upon the sceptic, certainly nothing that could be said here would do so either! So, we shall begin by assuming their valid-

* Published as A.P.I. *Bulletin* III.

ity, and devote the remainder of this chapter to theoretical discussion, based upon the assumption that they really do occur, and are genuinely supernormal.

I have already referred to the fact that these manifestations fall into two main categories: the physical and the mental. We must now consider these in turn, though briefly. Let us begin with the physical phenomena.

Only the most ultra-spiritualist would contend, in all probability, that the majority of these manifestations are produced *directly* by 'spirit agency.' Even assuming that many of them indicate some directive intelligence behind them, still, some *mechanism* must be employed in order to produce the effects in question. In other words, when an object moves without contact (telekinesis), we need not assume that some 'spirit' is running about the room like a chicken 'producing phenomena.' In order to affect inanimate matter, some means must be employed to do so, some energy must be utilized for the purpose, capable of producing the movement in question, and this energy must be guided and directed by some intelligence.

Into the physics and physiology possibly involved we cannot enter now—interesting as these questions are. They will be discussed in some future volume. For the present we must stick to our general thesis, which is the possible bearing that these phenomena may have upon modern psychology, once their reality be granted. Even when dealing with physical phenomena, it may be shown that several questions of considerable importance arise.

In the first place, it has been shown that the human

body emits a form of vital radiation, seemingly in the form of 'rays.' These have been called 'biological rays.' They have been tested upon animate and inanimate matter, and instrumentally recorded. Apparently they are a manifestation of neuric energy. They radiate into space, occasionally moving material objects, on the one hand, and conveying sensations to a living subject, on the other. DeRochas coined the terms "exteriorization of motivity" and "exteriorization of sensibility" to describe these two types of phenomena. But, if it be granted that a nervous current can exist in the absence of nerves, beyond the periphery of the body altogether, this would be an appalling fact to most physiologists—quite contrary to the generally accepted theories as to the conduction of nervous impulses.* It would seem to indicate that life can manifest apart from the living organism—a most significant fact, once duly appreciated. This living energy, in turn, frequently seems to be directed by the conscious or subconscious Will of the medium, which dynamically controls it.

To give a concrete illustration: On numerous occasions I have seen Eusapia Palladino place her hand a foot or so above a small stool, and say "Now, I shall move that!" A moment later, the stool begins to move, and follows the hand held above it by dragging itself along the floor. [During the course of this movement I have frequently passed my arm and hand back and

* See Radcliffe, *The Dynamics of Nerve and Muscle;* Lucas, *The Conductibility of the Nervous Impulse;* Meyer, *The Fundamental Laws of Human Behavior;* Crile, *The Bipolar Theory of Living Processes;* A. V. Hill, *Living Machinery,* etc., for the more or less mechanistic theory held today.

forth, between the stool and the medium's hand, showing that no threads, wires, hairs or other obvious methods of moving the stool were utilized for the purpose.] Occasionally the medium transferred the 'power' to me. She would place one hand on my shoulder, and say "Now, you move it!" And, sure enough, the stool followed the various movements of *my* hand, just as it had previously followed those of the medium. I felt nothing, but the power of affecting inanimate matter had evidently been transferred to me, for the time being. As soon as she removed her hand from my shoulder, the stool ceased to move, and became again a mere piece of 'dead' matter.

Now, in this case certainly, no 'spirit agency' was involved. We are confronted with a problem in 'supernormal biology.' Some invisible emanation issued from the medium's body (or from mine, by proxy), affecting matter in the material world, and this was seemingly directed and controlled by the exercise of the medium's volition. We are once more brought face to face with the problem of Will, the importance of which has been emphasized before, and the bearing of all this upon our present-day mechanistic psychology.

Attempts have even been made to explain 'materialization' along these lines, as we know. Flournoy, *e.g.*, in his *Spiritism and Psychology* (pp. 261–62) writing:

"The medium has the faculty of exteriorizing a force capable of plastically moulding, in space, the figures produced in her imagination; one must join to this the theory of telepathy, by means of which she reflects the

thoughts of her sitters, and one must conceive that these thoughts have the power of fashioning and modeling their own image. The plastic force, in other words, in exteriorized in such a manner as to give birth to teleplastic phantoms, or materializations—whose substance is provided by the medium, and whose appearance is shaped by the spectators.

"To express this in more concrete form: (1) The subconscious memories of the sitter are communicated to Eusapia by means of telepathy, and (2) these thoughts, shaping themselves in the mind of the medium, print their characteristics upon the exteriorized force, which thus gradually takes on the appearance of the departed spirit.

"In two words, *telepathy* and *teleplasty*. The peculiar power of the medium to produce physical effects, and particularly materializations, consists in giving an objective reality to the creations of her imagination, which, in their turn, may be only the reflections of the thoughts of those around her. . . . "

Even assuming all this to be true, what a departure this would necessitate from orthodox psychology! Exteriorization . . . the dynamic power of the human will . . . teleplasty; these are all foreign to accepted doctrines. Yet they represent the very *minimum* which must be accepted, once the reality of these phenomena be granted. They were advanced as an alternative to the spiritistic hypothesis, which seemed to be otherwise necessitated. In many of the more striking manifestations, the phenomena took on a decidedly spiritistic

tone, and could hardly be said to be accounted for, even by these means—cases in which the phantasmal form spoke in a language unknown to the medium, giving information which was subsequently verified, etc. These instances are all part of the history of the subject, and may be found by any sincere student who cares to verify the facts for himself.*

Some extension of the above theories might of course be applied to thought-photography, the human aura, mesmeric phenomena, and many similar manifestations. 'Poltergeist' phenomena would thus probably represent the spontaneous and uncontrollable exercise of these powers; while interesting connections could be worked out with the Yoga teachings regarding the 'inner forces,' Kundalini, etc. This involves a whole elaborate scheme of super-physical biology, involving the presence of certain channels, centers, etc., which are not found in the human anatomy. The possible connection of these subtle forces with the sex energies has repeatedly been pointed out, and constitutes a valuable mine of information for some future researcher. Clinical observations of a medium would yield most important data, could our scientific men but deign to study such cases from the point of view of the student rather than that of the scoffer. The preliminary work undertaken by Morselli, Lombroso, Mosso, Foa, Bottazzi, Galeotti and many others amply demonstrates this, and has already yielded data of considerable scientific value.

* Such cases may be found, *e.g.*, in my *Eusapia Palladino: and her Phenomena.*

In the field of 'supernormal physiology' such questions as 'the transposition of the senses,' 'seeing without eyes,' clairvoyant diagnosis, stigmata, miraculous healings, etc., should receive attention, and become the subjects of prolonged study. It is all very well to attribute such results to 'suggestion'; the problem is: *How does suggestion work?* When, *e.g.*, a seemingly 'miraculous cure' takes place, or stigmata are experimentally produced, under hypnosis, *what happens* inside the subject's body which brings these results to pass? What is the actual physiological mechanism employed? These are problems which await solution, and are assuredly of the profoundest interest—leading us, as they do, into the very heart of life itself.

Again, when the subject responds to subtle and invisible stimuli from without, by what super-sensory channel are these impressions received? Certainly not through the ordinary avenues of sensation. Dowsing, psychometry, the impressions received in haunted houses, etc., are of this nature. Some 'sixth sense' is seemingly employed, which is not mere hyperæsthesia, but independent of the traditional influences of space and matter. This 'openness to impressions' is a condition doubtless akin to that which the medium induces artificially when she passes into trance, and 'senses' the sitter's mental and physical state, or 'takes on the conditions' of one who has just 'passed over.' One medium described it to me by saying that she felt as though she had been 'mentally skinned.' The question is, what happens at such times?—an extremely interesting problem,

once the reality of such states be granted! It is one with which the psychology of the future will doubtless have to concern itself.

One further point should perhaps be emphasized here, before passing on to the mental phenomena, properly so called. This is the fact that, in addition to the normal and the abnormal, there is also a supernormal realm; and that, in addition to the conscious and subconscious, there may also be a superconscious mind.* It is within this latter that supernormal phenomena apparently operate. The point I wish to emphasize now is that the possession of mediumistic or psychic faculties does not necessarily indicate the sub- or abnormality of the subject. Mrs. Piper, after a quarter of a century of constant experimentation under Dr. Hodgson, was said to be in better physical and mental health than at any time in her life; and Miss Goodrich-Freer was enabled to write:

"In view of certain statements which are current as to the physical conditions of crystal gazing, I wish to say, as emphatically as possible, that in my own case these experiments are neither the cause nor the effect of any morbid condition. I can say positively, from frequent experience, that to attempt experiments when mind and body are not entirely at ease is absolute waste of time. The very conditions which might make crystal-gazing a fatiguing and exhausting process render it impossible. I can with equal certainty disclaim, for myself,

* See, in this connection, *Our Superconscious Mind,* by the Hon. Edith Lyttleton.

the allegation that success in inducing hallucinations of this kind is due in any way to an *état maladif*. The four years during which I have carried on experiments in crystal-gazing have been among the healthiest of my life."

The attempts of many psychiatrists to identify abnormal and supernormal phenomena, and to explain mediumship and psychic faculty in terms of the pathological are doomed to failure, since the two belong to entirely different categories—are due to differing causes, and produce entirely different results. In one set of cases we have *mere* pathological states; in the other we have states perhaps resembling them, but with an 'X' superadded, *viz.*, the supernormal knowledge displayed. It is this 'X' which differentiates the two, but which is, as a matter of fact, the *crux* of the whole problem, and the point upon which our present controversy turns.

The Psychology of Fraud

At various times in the past, psychologists have turned their attention to this subject, but practically always from one point of view, *viz.*, the possibilities of deception. This material is extremely useful, and should be known and absorbed by the psychical researcher. When we turn our attention to mediumistic cases, however, another problem at once confronts us—the possibility of unconscious fraud committed by a medium in a dissociated or trance state. Sceptics would probably ridicule this possibility, and there is no doubt that it has been played-up and utilized as an excuse by many fraudulent mediums. At the same time, it undoubtedly exists,

as every experienced researcher knows. Eusapia undoubtedly defrauded in her trance state, and was completely unaware of the fact after emerging from that condition. The same would hold true of many other mediums. Hyslop published a very pretty example of this, which came under his own observation. A medium producing "physical phenomena" submitted herself to investigation. The séances were held in pitch darkness. Manifestations occurred. It was agreed that the medium would give a pre-arranged signal, when phenomena were occurring, and that a flash-light photograph should be taken at that moment. The signal was given, and the photograph made. This occurred several times, during the sitting. When the plates were developed, they showed the medium producing the manifestations with her own hands! She was dumbfounded when the plates were shown her, and promptly gave up her mediumship. Both her arms were seemingly anæsthetic, during the trance, and she was quite unaware of what they were doing. Cases of this character show us that a Chapter on unconscious fraud will have to be added to those already contributed to the subject—dealing, as they do, with deception in the normal state.

Psychology of the Sitter

As before emphasized, there are undoubtedly 'good' and 'bad' sitters, but precisely what constitutes the one or the other yet remains largely a mystery. Love, yearning, sympathy, generosity, benevolence, coöperation, sincerity, earnestness and similar qualities at once suggest themselves to the mind as probable contributing

factors in a 'good' sitter; while scepticism, rigidity, coldness, criticism, smugness, cynicism, lack of coöperation, etc., would suggest themselves as probable contributing factors in a 'bad' sitter. (A vital temperament is undoubtedly an asset, particularly at séances where physical phenomena are produced.) Aside from the above, however, there are various factors which seem to be unconsciously operative—such as over-anxiety, too much concentration, etc. These may inhibit results even in the case of the best-intentioned sitter. Aside from all this there is undoubtedly some unknown and mysterious influence at work, which differentiates one sitter from another. It is possible that this may partially consist in potential, undeveloped psychic power—which is probably the reason why some individuals experience phenomena in 'haunted houses,' while others do not. At all events, this is an interesting psychological problem upon which to work, and is one to which practically no attention has been paid in the past by anyone aside from mediums and a few spiritualistic writers. It would certainly seem to be a subject for legitimate study—once the reality of psychic phenomena be granted!

One further possibility should perhaps be mentioned here, though it would undoubtedly strike the average psychologist as fantastic. It is well known that a crowd develops a peculiar mentality of its own, which is quite different from the mentality of any individual in that crowd. It is more naïve, more emotional, more primitive. A crowd can be emotionally swayed, and will perform deeds of violence which no single person in it would think of committing, and so forth. There seems

to be generated for the time being a 'crowd-mind,' which is quite separate and distinct from the individuals composing that crowd.

Now, certain psychic students have contended that this crowd-mind is an actual *entity;* that it really exists, in some mental sphere of its own, for the time being—being disintegrated when the crowd disperses. Much the same phenomenon would occur, it is contended, when a small group is gathered together at a séance, the smaller number being counterbalanced by the unity and intensity of thought. A temporary mental Being is thus created (it is claimed), which is the product of the thoughts of the sitters, and it is this mental entity which masquerades and 'communicates' at séances, passing itself off as some deceased person. This entity would likewise disintegrate at the conclusion of the séance, and cease to be. It is an ingenious theory, which may contain within it a grain of truth. I merely present it here for the consideration of the reader.

* * * *

We now come to the *mental* phenomena which are considered as falling within the category of Psychical Research.

Automatic Writing

This subject has been discussed at length by Myers, in his various writings, and particularly in an article which appeared in the *Proceedings* S.P.R., Vol. III, pp. 1–63. I should merely like to draw attention, in this place, to three subsidiary problems connected with the general topic. These are as follows:

(a). The frequency of mirror-writing, or *spiegelschrift,* when automatic writing is produced. Various theories have been advanced to account for this—the functioning of the *right* hemisphere (in right-handed persons), left-handedness, various motor theories, etc.* Dr. Macdonald Critchley, in his little book on *Mirror Writing,* has pointed out that: "if one writes upon a sheet of paper placed against the forehead, or on the under surface of a card, or on both sides of a board held in a sagittal plane at right angles to the body, the result will be in the form of mirror writing." He states that the natural tendency of many left-handed persons is to write in this manner. But I would refer the interested reader to Myers' article, the above mentioned book, and others, for further discussion of this curious and interesting point.

(b). The frequency of 'supernormal information' obtained through automatic writing. Dr. Anita Mühl, in her book *Automatic Writing,* asserts that she has never encountered cases of the kind; but the majority of the material obtained through Mrs. Piper was secured in this manner, which is surely evidence enough! Dr. Hodgson inclined to the belief that the usual centers were not employed during the production of her messages, 'certainly not in the usual manner,' but what actually *is* occurring at such times must again be left for the 'psychology of the future' to decide!

(c). The curious sense of *pressure* which is fre-

* See *Ambidexterity,* by Macnaughton and Jones; *Left Handedness,* by Sir Daniel Wilson; "Left Handedness," *Journal of Abnormal Psychology,* Vol. 20, No. 4, etc.

quently felt by automatic writers, at the base of the brain, which can only be relieved by taking pencil in hand and indulging in a period of writing. Precisely in what this 'pressure' consists it would be difficult to say, but the fact itself has been reported to me by several automatic writers.

Crystal Gazing

This subject has been dealt with most interestingly by Miss X., in her book *Essays in Psychical Research,* to which I would refer the reader; also to her valuable Report in *Proceedings* S.P.R., Vol. VIII, pp. 484–92. Inasmuch as she had obtained spontaneous or induced crystal visions for many years, her testimony (coming, as it does, from a woman of keen intellectual attainments) is of especial value. For a discussion of the *physiology* of crystal gazing, see my *Modern Psychical Phenomena,* pp. 275–327.

Telepathy

The *pros* and *cons* of the various theories which have been proposed to explain telepathy would require a chapter in themselves! Many, as we know, are inclined to the theory of some form of "brain waves," while others contend that the process is purely "psychic." One factor should however be mentioned here, since it seems of the utmost importance, and that is the mental and emotional *attitude* of the agent at the time the message is seemingly sent. I have already emphasized the emotional factor, and this doubtless is extremely influential; but there is another element, which I can perhaps best

illustrate by an experience in the life of a friend of mine.

He had had occasion to discharge his Secretary, some years before, and no correspondence had passed between them during those years. One day he felt rather impelled to write her a letter, which he accordingly did, posting it that same night. The next morning he received a letter from the young lady in question, *crossing* his in the mail, apologizing for certain actions on her part, which had given him offense at the time. His own letter had been kindly and sympathetic. He stated that, at the time he wrote the letter, a certain wave of sympathy had been felt for her, which had in a way 'impelled' him to write the letter, after the original impulse to do so had come to him.

Now, in this particular instance, granting the validity of the facts, it would seem that some 'secret door' of his being had been opened which permitted, or facilitated, the outflow of the telepathic message. What is this "door," and how may it be "opened?" If we knew the secret of that, I feel assured that we should understand much that happens in psychical phenomena. We can but continue our investigations, in the hope that it will one day be understood. Meanwhile, it might perhaps be emphasized that this experience of crossing-letters is much more common than is usually supposed: Mark Twain, in fact, stated that when he felt strongly impelled to write to some one he *didn't,* because he knew they were writing to him! Which statement, Twainesque as it is, nevertheless embodies a great truth.

Clairvoyance

If little is known concerning telepathy, still less is known as to the *modus operandi* of clairvoyance! It is one of the most baffling of all psychic phenomena. In telepathy, the recipient seems to glimpse another, living mind, whereas in clairvoyance we have the supernormal perception of the material world, apparently independent of any living mind. The two often seem to merge into one another, by imperceptible degrees, and Gurney proposed the expression "telepathic clairvoyance" for this intermediate process.*

There are seemingly various forms of clairvoyance, which have nevertheless been grouped under the same generic heading. We have clairvoyance in space and in time; 'X-ray' clairvoyance, in which the contents of sealed letters or closed boxes is perceived; medical clairvoyance, in which diseases are diagnosed, and so forth. Supernormal perception of some kind is undoubtedly displayed, but precisely *how* is another matter! In long-distance cases, one might perhaps imagine that the percipient actually visited the scene in question, were it not for the complicating factor that he talks, describes the vision seen, and thus is still obviously 'inhabiting' his own body at the same time! This phenomenon was frequently observed by the old 'mesmerists,' and called by them "travelling clairvoyance." Many remarkable cases of this character may be found in the early writings of Gregory, Townsend, Elliotson, Deleuze and others.

* J. B. Rhine has emphasized this point, in his *Extra-Sensory Perception.*

Various ingenious theories have been advanced, mainly by the Theosophists, by way of explaining clairvoyance; but thus far we must acknowledge it a baffling mystery. If the reality of this 'faculty' once be granted, however, some room must be made for it in the theoretical psychology of the future.

Premonitions

If supernormal perception of the present be incredible to many minds, how much more incredible would be the alleged perception of the future! Nevertheless, an extraordinary mass of evidence exists seeming to show that some such 'faculty' is occasionally exercised. This is not the place to discuss such evidence, or the various theories which have been advanced in the past in order to (in some sense) explain it. I can but refer the reader to the literature of the subject, and again emphasize the importance of the psychological implications, once these phenomena are recognized as valid.

Déjà Vu (The Sense of the Already Seen)

Bergson has devoted a lengthy Chapter to his subject in his *Mind Energy,* and much has been said concerning it in psychological literature. All this, however, is based upon the assumption that such experiences are necessarily *illusory.* I have discussed this question from the point of view of possible reality in my book, *The Psychic World,* wherein may be found a rapid summary of the views already expressed, and a brief statement of the possibly genuine character of such experiences.

Apparitions

In popular literature and in the public press, phantasmal appearances are still referred to as "ghosts." When the S.P.R. was founded, it was satirized as the "ghost hunting society." Now, after more than fifty years, if there is one thing certain, it is that "ghosts" exist! Still, science will have none of them, contending that such experiences are invariably and necessarily hallucinatory. So the majority of them doubtless are; but they are *more* than this! Many of them are "veridical," or truth-telling, coinciding with the illness or death of someone at a distance whom the apparition symbolizes and resembles. The theory of "telepathic hallucinations," first broached by Gurney and Myers, to account for such coincidental cases, was advanced in order to place the *least possible* strain upon accepted scientific theories, while recognizing the actuality of the facts. It merely emphasized the point that these cases usually represent hallucinations, *plus* X—the 'X' being telepathy from some living mind. Assuredly this is as cautious a procedure as could be devised, and is quite in keeping with the methods of Science itself. The supernormal factor is (as usual!) the one in dispute, and until this be granted little progress can be expected in official psychology, by way of explaining such cases.

Visions of the Dying

These are generally held to be mere hallucinations, conjured-up by the diseased and disordered brain of the dying person. Doubtless this explanation would be sufficient in the vast majority of cases. There are many

instances on record, however, where this simple explanation fails to cover the facts—cases in which some supernormal information is given by the phantasmal form, etc. There is also the very curious fact that, almost invariably, only *dead* people are seen: hardly ever those who are still living. In a number of instances, the individual in question had died during the illness of the dying person, and the news of that person's death had been kept from the invalid, in order to prevent the emotional shock which the news would occasion. Nevertheless, this person had been 'seen,' and surprise is expressed that 'he' or 'she' should be present, in the 'company' of those who had died some time before. Hyslop has published several instances of this character. The subject is a most interesting one, and the reader will find a number of striking cases of the sort given in Sir William Barrett's little book *Death Bed Visions,* in Hyslop's *Psychical Research and the Resurrection,* and in various articles published in the *Journal* of the A.S.P.R., and elsewhere.

Speaking With Tongues (*Glossolalia*)

Phenomena of this character have of course been reported from the veriest antiquity—one of the 'classical' cases being that recorded in the New Testament. Among the 'Little Prophets' of the Cevennes it was frequently noted, and in Edward Irving's congregation it was said to occur regularly.* A few years ago Dr. George B. Cutten, President of Colgate University, published a

* See *Narrative of Facts, Characterizing the Supernatural Manifestations in Members of Mr. Irving's Congregation. . . .* etc. By Robert Baxter, London, 1833.

book entitled *Speaking with Tongues,* in which he dealt with the subject at considerable length, from the ordinary psychological standpoint. He divides glossolalia into five categories: (1) Inarticulate sounds; (2) Pseudo-language; (3) Manufactured or coined words; (4) Normal language, and (5) Foreign language, supposedly unknown to the subject. He fails to cite any instances, however, in which supernormal information is given, or in which a language is spoken which was *certainly* unknown to the subject—and of course the average psychologist would contend that such cases do not exist. Inasmuch as instances of this character are on record, however,* orthodox psychology will one day have to reckon with them, and include them in its broader purview. They are almost invariably associated with alleged spiritistic communications—a fact assuredly of no little significance.

When automatic *writing* is obtained, in foreign languages, this is technically known as "Xenoglossy." The same problem confronts us here as that connected with automatic speech. It is doubtless extremely difficult to obtain evidence of this character, but such instances exist, and their explanation should some day be forthcoming.

Miscellaneous Psychic Phenomena

Lack of space precludes the possibility of discussing a number of topics of considerable interest. Intuition, in-

* For an example of this, see *Proceedings* S.P.R., Vol. XVII, p. 82, where the medium (Mrs. Thompson) spoke in Dutch—a language certainly unknown to her. The sitter was Dr. van Eeden, himself a Dutchman, who reports the case. See also my book *Loaves and Fishes.*

spiration, genius, the 'sixth sense,' 'second sight,' ecstasy, 'Cosmic Consciousness,' psychic development, the action of drugs on consciousness, suggestion, etc.—upon all these subjects much could be said from the special point of view now under discussion. This would, however, unduly expand the present Chapter, and the general tenor of the argument will doubtless be apparent, *viz.*, that if these phenomena are merely abnormal manifestations they can be, to a certain extent, 'explained' by modern psychology, while if any of them represent genuinely supernormal phenomena they cannot. It becomes a question of evidence, of fact; and it is the duty of the psychical researcher to continue to pile-up such evidence until the genuinely supernormal character of these manifestations be accepted by the scientific world. That once done, revolutionary changes will become inevitable—in our psychology, in our philosophy and in our general outlook on life. These ridiculed and despised psychic phenomena would then in fact upset the smugly entrenched mechanistic viewpoint of our days; the "Cinderella of the Sciences" would be given a rightful home of her own, and Psychical Research would find itself included within the charmed circle of the Official Sciences!

The Psychology of Communication.

This final problem—the most crucial and the most important of them all—yet remains. Granting the theoretical possibility of "communication" between this world and the next, through the instrumentality of certain peculiarly endowed individuals, what would be the ac-

tual *modus operandi* involved? The actual mechanism of the process would still remain a fascinating question; the answer to it could only be reached by the concerted effort of many experts, working in this field for many years. It is my opinion that this will be the all-engrossing topic for research-workers five hundred or five thousand years from now!

From the standpoint of mechanistic psychology, of course, this question could not even be seriously considered; mind and consciousness apart from brain-functioning—existing, as William James said, as 'independent variables' in the world—could not be conceivably possible. . . . We have, however, already discussed this mind-body problem, and, as all psychic students know, there is a vast body of very respectable evidence indicating this very fact, and a number of our leading investigators have considered such proof conclusive. For our present purposes, therefore, we may consider survival and communication as at least possibilities, and assume the Spiritistic theory as a *working hypothesis.* This can hardly be open to serious objection, inasmuch as it is a common procedure in all branches of science. And so cautious an investigator as Dr. Richard Hodgson, after trying the telepathic hypothesis for ten years, and the Spiritistic hypothesis for ten, came to the deliberate conclusion, as we know, that the latter was justified and correct, while the former was not. This fact is undoubtedly impressive.

In a letter to *Light,* entitled "If Survival Were Generally Accepted," (March 16, 1934), I said in part:

". . . . Assuming survival and communication to be facts, then, what is the detailed process involved? Does the communicating Entity act directly upon the brain centers of the entranced medium? If so, upon what centers, and how?

"Does mind affect matter directly, or through and by means of some intermediary? If so, what is that intermediary? Is it the 'astral body' or the etheric double? If so, how does thought affect the astral body itself, and how does the latter in turn affect the cells of the living brain? Is it through some vibratory influence? What is the nature of that vibration, and in what medium does it operate? Is it the ether? What is the frequency of that vibration? Would it be possible to detect and register it instrumentally in the laboratory? Is there any vibration at all, or is the mode of influencing the brain quite otherwise? And how is any conceivable form of vibratory activity in the 'astral body' any more intimately connected with thought, and especially the *meaning* of thought, than some analogous activity in the substance of the physical brain?

"To turn for a moment to the psychological side of the question, there are many other problems, equally important and equally puzzling, which confront us:

"What is the best mental and emotional attitude of the sitter, in order to insure the best results?

"Does unconscious telepathy from the sitter play a part in such communications, and if so, how may this be shut off? (The Control, Rector, stated through Mrs. Piper that a part of his 'job,' so to say, was to inhibit just such telepathic transfers.)

"Does similarity of temperament, or view point, or character between medium and communicator facilitate message-sending?

"Are emotions transferred as well as thoughts, and if so, how?

"From all of which it may readily be seen that the mere *fact* of communication is not such a straightforward, easy thing as many believe. Even on the Spiritualistic theory (which I have assumed throughout, in the above) it is very evident that enormous complications, difficulties and problems at once arise, as soon as we begin to analyze the theoretical processes involved in detail.

"In addition to all this, we must take into account the possible telepathic, clairvoyant and cryptæsthetic powers of the medium—which she undoubtedly possesses, and the reality of which have been otherwise proved—and the immensity of the problem at once becomes evident."

It is possible, also, that the flow of thought is much more automatic on the "other side" than it is with us. If the brain were actually a restricting and inhibiting mechanism, as has been suggested, we could readily understand this. These automatic thoughts would all tend to be 'registered' on this side, in the form of automatic speech or writing—quite unknown to the communicator. Dr. Hodgson was strongly of the opinion that, in the case of Mrs. Piper, the communicator was totally unaware of the actual process of *writing*. 'He' merely got into contact with the 'light,' expressed his thoughts, and

these were mechanically registered on this side in the process of automatic writing. Consequently many thoughts which were 'on the top of his mind,' so to say, might be unconsciously expressed and registered in the form of automatisms. Similarly the thoughts in the minds of those about him might be unknowingly expressed (remarks made by one Entity to another, etc.) and these would tend to be registered on our side also, still further confusing the result, for the time being.

These questions have, however, been discussed at some length in my book *The Psychic World* (pp. 109–41), and need not be entered into in detail here. This whole problem of mediumship is doubtless an extraordinarily difficult and complicated one. Great intracosmic difficulties *must* exist. Death must represent the greatest shock which the individual, living consciousness can suffer, and we may readily believe that all sorts of complications exist, of which we have thus far only the vaguest notion. Some of these are perhaps best illustrated by sittings themselves, and it is partly because of this, and partly because of their own intrinsic evidential value, that I venture to publish here the verbatim Records of some sittings I had with Mrs. Piper many years ago. In view of their length, I have made them a separate section of this book; and into this Wonderland of the Beyond I now propose to escort the reader. . . .

SOME SITTINGS WITH MRS. PIPER

SOME SITTINGS WITH MRS. PIPER

In January, 1908, I obtained a short series of sittings with Mrs. Leonore E. Piper, who was then at the height of her fame. It was this medium, it will be remembered, who first convinced Dr. Richard Hodgson, Dr. James H. Hyslop, Sir Oliver Lodge, and many others, of the truth of 'spirit communication.' Numerous detailed Reports have appeared concerning her mediumship, which are to be found mainly in the *Proceedings* of the S.P.R.

Mrs. Piper always passed into deep trance and, in that state, wrote automatically.* In doing so, however, she first passed through two preliminary stages of trance—light and deep—known respectively as "Subliminal I," and "Subliminal II." The final trance state (III), in which the writing was obtained, was extraordinarily deep. Details of this have been published in Dr. Hodgson's Reports and elsewhere. When entranced, Mrs. Piper was apparently controlled by a group of Entities, known as Imperator, Rector, Doctor, Prudens, etc., who seemingly manipulated her organism from the "other side," and also assisted other Entities to communicate.

I was accompanied to the séance room by Mr. G. B. Door, who had arranged the sittings for me. During this investigation, I had the privilege of staying with Professor William James, so that I had the advantage of dis-

* For many years there was trance *speech*, but during the closing years of the last century the automatic writing developed, and remained fairly consistently thereafter.

cussing the sittings with him each evening. He concluded that mine were relatively "bad sittings." Nevertheless, as we shall see, a considerable amount of supernormal information was undoubtedly obtained.

The record of the séances is practically *verbatim.* I noted every remark I made during the course of the sitting, and inserted it in its proper place in the automatic script, as it was being written. For our present purposes, I have omitted a few passages (of a personal nature) and also a number of Notes, which were made for the original report. These would only prove tedious to the general reader, while they detract nothing from the record.

As customary in the Piper scripts, I have left the "communications" intact, my own remarks being in round brackets (), while comments and descriptive material are enclosed in square brackets []. This is the uniform style maintained throughout the Piper records.

Every séance was opened by a short prayer by Rector, followed by a sign of the Cross: ✝ This was followed in turn by direct 'communications' from other Entities. Generally, during any given sitting, there were several 'changes of control.' The writing was scrawly and exceedingly difficult to follow—especially as various abbreviations were frequently employed: "Yu" for you, "UD" for understand, etc. Dr. Hodgson only learned to read the writing fluently after years of practice. All in all, I must confess that these sittings represent the most concentrated mental work I ever did in my life—since they necessitated the simultaneous reading of the writing, propounding questions, noting these and inserting them

in their proper places in the record as the writing was proceeding, etc. The hand of the medium had also to be guided and the paper turned. It required extreme mental concentration to carry-out all these activities at the same time!

It will be noted that, aside from Rector, three personalities purported to communicate. These were: Dr. Richard Hodgson, my father and my mother. *Notes* concerning their statements will be found inserted in their proper places. With these preliminary remarks, I leave the records to speak for themselves—additional details being given in the Notes, and in the correspondence which follows.

SÉANCE I

SITTING WITH MRS. PIPER. JANUARY 13, 1908

11.5 A.M.

† HAIL

(Hail, Imperator.)

We greet you with joy and peace this day friend of earth. † (R.)

Speak slowly friend of earth that we may U.D.

(Who is it that speaks?)

Rector now, but a friend is coming to greet you—R.

I am W—. Glad to hear she is better—tell her to keep to her music.

(Is this her mother?)

Yes, and I am very glad to get my message to her.

(I will take it, and give it to her.)

Oh! I shall bless you always. Do not let her give it up. We all want her to do what seems best from this life.

(I shall be glad to give that message to her.)

Thank you. Tell her her mother forgets nothing.[1]

[1] Much of the above is pertinent.

(Please repeat the last words.)
Forgets nothing. No†

[Change of Control]

I come a long way to greet you.
(Who speaks? Take your time.)

[Change of Control]



Good morning. I am glad to see you. R.H. What are you up to? I am very glad to greet one I thought at one time I would be glad to help you U.D. her all right.[3]

[2] These apparent scrawls are of remarkable interest and clearly display some supernormal knowledge. While I was asking, "Who speaks?" I had taken from my pocket and laid upon the table a small pair of nail-scissors that my mother had used when alive. After my mother's death my sister, Irma, had sent them to me. I had these in an inside pocket when the sitting began. When Mrs. Piper passed into trance she sank forward with her head on the cushions and turned to the left as usual—away from the table upon which the writing occurs. Now this separate small table was at the time covered with green baize, and so, when I laid these scissors down on this table very quietly, there was no noise whatever; and even if Mrs. Piper had been wide awake, and not in a trance at all, and even if her eyes had been wide open, she could not have seen these scissors, as her head was turned in the opposite direction and buried in the pillows. There was, therefore, no possible way in which the medium could have seen the scissors normally. When this scrawly line was drawn, I had not the slightest idea what it meant, and did not connect it with the scissors at all. I only found it out by accident, as it were, later in the sitting. I consider this incident very remarkable and one clearly indicating that some supernormal method of acquiring information was active.

[3] This confused passage needs some explanation to make it intelligible. When my mother died, I wrote to Dr. Hodgson, asking him if

I yes *will.*[4]

(I am very glad to have the chance of meeting you at last.)

Are you C—?[5]

(Yes.)

Capital, so am I you—it is mutual. Tell me, friend, that all is well with you.

(Yes, very well: have you any message?)

Yes, first of all, do not hurry.

(All right.)

Let me keep you straight—we cannot hear unless you are calm—

Hello George—I just observed your voice—[6]

Good! how are you getting on in research, Carrington;[7] I hope you will keep your health still.

(Dr. Hodgson—)

Hello.

I could by any chance obtain a sitting with Mrs. Piper, directly, or through him, as intermediary. He inquired, and it was stated that there was no immediate hope of this. On reading over the passage, in view of these facts, it might be claimed that Dr. Hodgson remembered this incident and is here referring to it—*i.e.,* he as stating that he had hoped to interpret the Piper writing for me when my mother communicated. I consider this passage quite a good proof of identity, in spite of its confusion.

[4] This is—on the spiritistic hypothesis—a remark made by one communicator to another, which slipped through as an "automatism." It has no bearing on the sitting, and no meaning on any other interpretation of the facts.

[5] It will be observed that "Dr. Hodgson" maintains his cautious attitude until I had stated that I was the right person. I had been referred to before, by my initial only, but after this my full name was invariably spelled out.

[6] Mr. Dorr made some remark to me here, which I forgot to record. It is of interest to note that Mr. Dorr's presence had not been "sensed" before, and clearly indicates that "spirits," at least when communicating, have a very limited perception of what is passing around them. The voice was, however, recognised.

[7] My name is here given in full, and a direct reference made to the fact that I was in "research."

(Dr. Hodgson, I am going to have a sitting with another Light the day after tomorrow; will you come and speak to me there?)

Soule.[8]

(Yes.)

All right, what can I do for you there?

(Can you give me the word pencil?)

Spell it [not read at time]. Spell it. (Pencil) [spelled out by me].

Tennyson—

(No, no, pencil.)

First letter?

(P—P.)[9]

[Mr. Dorr raised the hand to his lips and said: "What you write with, Hodgson; pencil."]

On, yes; leave my head alone, George.[10]

(All right.) [Laughing.]

Pencil. Yes, I'll do my best, pencil—will say Capital. I will say Capital pencil. I'll do my best C.

I tell you I am on the war path just now.[11] I found a gen—looking for lights.[12]

[8] This reference to another medium is interesting, and shows that "Dr. Hodgson" was aware of the probable source from which the expected information was to come: (Mrs. Soule).

[9] These mistakes are of great psychological interest, as indicating the difficulty in understanding what is said to "them" by those on "this" side. The importance of this will be apparent when we come to the second sitting. It is generally assumed that "spirits" have no difficulty at all in understanding everything that is said to them, but this clearly indicates that such is not the case.

[10] This is no less remarkable than amusing. It would seem to indicate that the communicator's head or thinking apparatus was mostly in the hand and arm.

[11] This passage is of interest, assuming that those "on the other side" are constantly on the *qui vive* to communicate whenever possible, but that they usually find it impossible. It has no evidential value, of course, but indicates what may possibly be taking place "over there."

[12] This is an allusion to the other mediums with whom Dr. Hyslop was ceaselessly experimenting. Dr. Hodgson was supposed to be present at a number of these experiments—hence the allusion.

(Have you been in the habit of going to the other lights?)

Oh yes, I have been; but with little result.

(I thought so.)

Cannot—get power enough.

(Yes, I thought that was the case.)

I think about as you do.

(Can you bring the gentleman you spoke of a moment ago?)

Your father said tell him I U.D.

Have you got past rules [not read at time], have you got those studied out yet? I used to help you with them. Do you remember?

(Help me with what?)

Rules, I said—I advised you not to hurry.

(All right.)

About rules—father says rules; don't you remember what used to bother you at your studies [not read at time]. The rules—I think I spoke of them as figures—figures.

(Father, can you tell me anything to prove your identity; to convince me and the world that it is really you talking?)

Give me time and I'll U.D. where you are better, then I'll help you to know your father and what advice he gave you.

You were so nervous as a little boy, and rather inclined to have your own opinion. I am glad of it *now*.[13]

(Father, do you remember living in India?)

In what?[14]

(India—the country of India.)

Country, India, of course, do you think I forget my

[13] I think this is true!

[14] Another example of the difficulty experienced by the communicators in catching the questions of the sitter—and especially names (see Dr. Hyslop's experiments in this direction: *Proceedings, S.P.R.*, vol. xvi., pp. 624–34).

work or anything connected with it? Mother all right, do you remember.[15]

(Who is speaking?)

Father and your *mother.*[16]

(Is she with you?)

I just said she is here all right. Is she all right; yes, indeed she is.

But Car–Catha rine.

(Catherine?)

Wrong.

(Can you give right name?)

I am not telling about mother at all. I said she was all right, but you remember Captain.

(Who?)

Cap ship.

(Who?)

For heaven's sake have you forgotten–

(Oh yes, I remember.)

Strange, if you are you you cannot forget. Cap tain.[17]

[15] It will be seen that "my work" is immediately connected with India, in the mind of the controlling intelligence, and not with any sight-seeing or pleasure trip to the country. This is perfectly correct. My father lived in Calcutta for ten years, being at the head of the Marine Survey Department while there. Later on he refers to "the service" (see below).

The words "mother all right" would indicate–on the spiritistic theory–something of this sort: Dr. Hodgson had said to my father, who was communicating, "His mother is here, and wants to communicate." To which my father replied, "Mother? all right," and went on talking to me. These words slipped through as an automatism.

[16] Here is a good example of the confusion existing at the sitting, and how difficult it sometimes is to follow the track of events and tell who is communicating. Nothing had indicated any change, apparently; yet both my father and mother are now said to be communicating at the same time!

[17] This passage is, perhaps, one of the most striking of all. I do not remember another reference to a "ship captain" in the Piper records, and yet it crops up here, quite spontaneously. The facts in the case were these. Captain Hull was a very old and very close friend of my

Don't hurry us, let us find out where you are.[18]

(All right, don't hurry.)

I am banging away at your father, beating into his mind the fact that he is speaking over the line just now. Are you better than you were.

Balod—Balod.

(Balod?)

Balod. Balo Balo Balo. Ki uo Balo. Unde de see. Captain Hunter.[19]

I U.D. that he is trying to say a word Indian Balalo; yes.

(Is father speaking?)

I *am,* trying to tell you about that officer.

(Is he with you?)

Yes, and he recalls ? your presence here; do you remember the guard—guard [read general].

father's—they having known each other for forty years or more. The captain served in the British navy, and, when I knew him, he had retired on his pension. The surprise at my not at once recognising this name was therefore only natural.

[18] "Let us find out where you are," is one of those interesting little remarks that serve to throw a flood of light upon the difficulties of communication. After talking to me freely for many minutes, in the same room, and through the same medium as usual, the communicator did not even know where I was! How vague and dreamy and uncertain must be their knowledge of our world; and how easy to see that clear and direct tests often cannot be obtained from intelligences so dimly conscious of what is going on!

[19] R. H. is apparently speaking here, attempting to explain some of the confusion existing. As I have stated, my father was an old Anglo-Indian, and spoke Hindustani quite fluently at one time. I thought at the time and so did "Dr. Hodgson"—that these letters represented an attempt to say something in that language; but this was afterwards denied, apparently (see later on in the sitting).

As to this word, I have made several attempts to ascertain its meaning—if any there be. I have since discovered the following: *balao* [Phil.] is a medium-sized tree, yielding light wood (yellow or rose), and used for construction. It exudes a resinous gum which is used for varnishes, etc. Balalo [Fiji], is a species of sea-worm living in the interstices of coral-reefs. Neither of these seem to throw much light on the situation! A possible interpretation is, however, suggested later.

No, not general at all—g u a r d.

Do you remember it and do you remember how I tried to help you get through, but I left before you finished [not read at time].

(Do you remember Herbert?)

I told you about him over here—Hunter.

(Is he there?)

Yes, I do, here I said he was.[20]

(Do you remember Irma?)

Of course, tell me about her; *my love,* my love to her—my love to her.

(Yes, I will.)

Do. Do, oh do!

(I will; she will be glad.)

Tell her never for one moment do I forget her—poor child.

(Can you tell what relation she was?)

Sister, sister, your sister. My *child,* I do not forget her; tell me about her health. [Not read at time.][21]

(Is mother there?)

I said yes, I heard she was not well; I said I remember her very very well.

(Can mother speak here?)

Yes, did you not hear her half hour ago [not read at

[20] It would appear from these passages that Herbert and Hull and Hunter were all confused, and that the communicator evidently thought I said Hunter (Hull) when I had said Herbert. The communicator thought I referred to Captain Hull (whom the intermediary had wrongly got Hunter) and stated that he had already said he was "there." It would be quite natural for the communicator to take this stand if my question had not been understood correctly. I received some evidential messages concerning Herbert later on.

[21] The hand showed great excitement in this passage, as the character of the communication will show. Irma, my only living sister, was greatly attached to my father, and he to her. The tone of endearment is evident throughout the passage. The relationship was correctly given at once, it will be seen, though from my question it might have been simply a friend of the family. The correct and enthusiastic recognition in this case was very striking.

time]. Half hour ago. Hodgson brought me and her; what are you thinking about, do you think I am dead, my son?[22]

(No)

Well [read Nell]. I say W E L L . I am doing my best to keep them straight. H.[23]

I think of you continually, and I am very glad to have found you at last, my son, as I [pause].

(Mother.)

Yes, dear.

(Do you remember my old friend Ferdinand)

It [superposing]. I tried to spell it Balo again and again.

B., I do, I do, I do. Do you remember Polly?

(Polly?)

Popey [not read at time].

Stupid Poking the *Cat* [?] he came here.[24]

(Please repeat.)

You thought so much of him.

[22] After replying to my question, by the words "I said yes," my father goes on: "I heard she was not well," etc. Supposedly my mother had informed him of my sister's poor health after she joined him "on the other side." It is true that she had not had such good health as in former years; as my father remembered her, she was always in excellent health—as he indicates, "I remember her (as) very very well." This is quite correct.

[23] "Dr. Hodgson" evidently put in a word of explanation here, as the initial H. indicates.

[24] Being unable to make out the writing in this instance, I sent the script to Mr. Piddington, who had had much experience in deciphering it. He replied as follows:

DEAR MR. CARRINGTON,—I have not the least doubt that pp. 1 and 2 read as follows:

"Do you remember Polly?

"Pokey Stupid Poking the Cat."

I imagine that "Polly" was a name introduced for the purpose of "fishing." It failed to lead to anything, so Pokey of "Popey" was tried instead, again, without result, and so then "Pokey" was developed into "Poking the Cat." This kind of fishing by means of indistinctly written words is very common in the Piper trance. The odd thing is that it sometimes leads up to results which cannot be explained away as due to fishing. For instance, Ernest Bennet had four sittings with Mrs. Piper. In the course of the first or second sitting, he was asked

(Yes, go on.)

I never can forget Balosusan.

(Have you any message for Irma?)

Dear child, give her my love and tell her I U.D. better now. I did not U.D. before she got the ring and I did not suffer. Am I dreaming; no, I am perfectly clear.[25] Tell her I have seen Annie, and she was very glad to welcome me when I came. She passed out so long ago. Do you remember the one who came before I did, and I missed him so, tell her. Tell me about the children.

(Is this mother speaking?)

Yes, I am sending a message to my daughter in the body. I want to know all about the children. I never forget my children.

(Mother, do you remember that very hot country where you had so much fever?)

I say I do, dear. I wanted Irma to know. I really did not suffer as much as she thought.

(At the last?)

Yes, I want her to U.D.

(Can you tell me the disease from which you died?)

[Hand pointed to spot over left or descending colon.][26]

(Yes, your death was a great blow to us all.)

So suddenly.

if the initials "C.B.R." (not these actual initials, as I cannot remember) meant anything to him. He misread them as E.R.P. and said "Yes." E.R.P. were the initials of a great friend. Bennet never knew that he had misread the initials. I discovered it when going over the records of his sitting. Now if you had recognised "Polly" or "Pokey" you would never have got anything about "Poking the Cat," but lots about "Polly" or "Pokey."

[25] This remark, "Am I dreaming; no, I am perfectly clear," certainly indicates that the communicator *was* dreaming, or in a dream-like state. No person in full possession of his faculties, and having the usual command over them, would ask himself such a question.

[26] The hand holding the pencil pointed to the exact spot over the colon where my mother's cancer had been situated. She died from cancer of the bowel.

(Yes, that's right.)

Yes, I remember it *all.*

(Do you remember Fitzroy and Hedley?)

I have to look for that name over here.

(What name?)

Herdley. I tried to say it too, that message you got from another Light, who said, Mother, we're not very clear.[27]

(Repeat, please.)

That message—go now, friend.

(Who speaks?)

Hodgson, yes; better go, George, for a moment.[28] [Mr. Dorr left room.]

It is only because he attracts me.

I said I tried to give you a message through another Light, but it was not very clear [not read], very clear.

(Last word?)

C L E A R.

(Yes, all right.)

Yes, did you U.D. I have never seen you so clearly before dear.

(Do you recognise this influence?) [gave scissors].



Oh yes, dear, I tried to draw it for you here.[29]

[27] Evident confusion.

[28] This was addressed to Mr. Dorr, who had remained in the room, on the opposite side of the table, until this time. He was now sent from the room.

[29] When I said "Do you recognise this influence?" I gave the scissors to the hand to hold. They had been lying on the table throughout the sitting, and the earlier scrawl might never have been understood by me if I had not presented them more definitely at this time.

(Oh, yes.)

I remember it so well.

(Irma sent me those after you passed out.)

I am so glad she did. Ask her about my ring and my wedding . . . I want to know about my old—yes, necklet.

(All right, I'll ask.)

You ask her about it. Roy will.

I can't tell you much more to-day, dear; I do not want to get confused [spelled confussed]. Yes, do.[30]

(Mother, can you tell me any little thing you think of that would go to prove your identity?)

Yes, do you remember the little locket I used to wear, and your father gave it me on my birthday. Ask Irma.

(Locket?)

Yes, does remind you of Gertrude.

(Gertrude?)

Yes, I said remember Lock, Jock, Jack.

(Jack?)

Yes, Hedley and Roy.

I'll tell you more when I return, dear. Do not forget me. I remember the little cap I made.

(Cap?)

Yes, I made. Have you it?[31] I remember Alice Bannerman.

(Repeat, please.)

Bannerman. Too weak, weak to finish.

(Can Dr. Hodgson come?)

Don't forget me. Do you remember what I said through Nell about your work?

(I remember.)

[30] Supposedly Dr. Hodgson had offered to relieve her, as my mother was tired, and she had replied "Yes, do." This had slipped through as an automatism.

[31] This reference to a cap is both interesting and good. My mother did make me a blue serge cap and worked my initials on the front in gold letters.

You do—you do remember.

(Yes, I do.)

Stick to it; don't be discouraged; I am assisting your mother as true as you live. I think she is very clear [not read] clear for this time; she will remember the Co. father was with well.

Too hot there for me; love to the children.

(Mother, do you remember spending the summer in a very hot watering-place close to New York?)

I say I do, dear, I remember it so well. I say I recall. I tell you all about it when I return.[32]

(All right.)

[Change of Control]

She did not want to go at *all,* neither did your father, but they would get oppressed if they were to remain longer confussed [confused].

Captain, all right, sir.

(Dr. Hodgson—)

Yes, hello!

(You won't forget that message you promised to give me through another light, will you?)

Not much. Catch me to forget and you'll catch a white blackbird.

(Repeat, please.)

Catch me to forget and you'll catch a white blackbird.

(White blackbird. Do you remember Professor James' joke about that?)

Of course I do; you mean *crow.*

(Yes.)

Do you mean as applied to this?

(Yes.)

You mean crow?

(Yes.)

[32] An example of the dreamy mental state into which communicators are said to lapse when they have been communicating too long.

Oh yes. Blackbird I said just for fun.[33] Well, Carrington, old chap, I'm glad to know you.

(And I you. Any message for Professor James?)

Yes, I know. Give him my love and tell him suggestions do not trouble me very *much.*

(Manner?)

Very much. Neither will they. Tell him not to deal too severely with my utterances here, because he is doing so I see, and I do not exactly like it. He says my memory is not very clear, but he knows nothing at all about it, and *never will.*

(I'll teil him that.)

Capital.[34]

(Will you bring my father and mother with you next time?)

I *will indeed.* Now that I know them, I *certainly will.*[35]

(Now, can you tell me anything that would be good evidence of your own identity?)

Anything. Don't go and be a goose [not read at time] goose, but let the truth help you always.[36] AMEN. Thank you, I am glad. Thank you.[37] I must skedaddle, I must be

[33] All this refers to a passage in Professor William James' *Will to Believe,* &c., p. 319, where he calls Mrs. Piper his "white crow." This was, of course, well known to Dr. Hodgson and to all others who read his book. It is improbable that Mrs. Piper had seen the passage, at the time, but we have to assume for evidential purposes that she did.

[34] Professor James had said to me that he thought the personalities very suggestible—hence the allusion.

[35] Evidently there is some process by which "spirits" may be discovered and identified after once having met one another. Dr. Hodgson did not know my mother and father before this sitting, but he did after it was over, or rather during the sitting, and so was enabled to secure them for the next day's séance!

[36] Dr. Hodgson is apparently chiding me here for my laxness in asking for "anything" to prove his identity—when he knew very well that "anything" would prove nothing, but that the evidence, on the contrary, must be very stringent.

[37] Apparent confusion. Remarks made by one "spirit" to another slip through as automatisms.

off. Love to dear old William, and tell him to strike out the passage where he says—(Repeat, please)—tell him to strike out the passage where he says he does not think I am so powerful after all. Or his words are—(Repeat, please)—words are: 'Hodgson remembered better when he was here, and it seems incomprehensible that he should be so forgetful on the other side.' I dislike the passage very much, because it is unfair to me. He hasn't given me a chance yet.

(Is the difficulty of communicating so great, then?)

Yes, rather; because it comes into contact with the material, yes.

(What material?)

Atmosphere [undecipherable]. I will explain later.

(Do you remember writing so many letters to me when I was out West?)

Denver—Denver.

(No.)

West. G O W E R.

(What about?)

Table manifestations?

Yes. I remember writing you, but I not go. I remember writing, but I not go. Adieu, R.H. Au revoir.[38]

(Good-bye till to-morrow.) We cease now, and may the blessing of God rest on you† Farewell (R.)

[SUBLIMINAL II]

[Head moved up and down. Groans]

Mother—Hodgson—Heart—Bad—Too bad—All right—Body—Mother—

(What do you see?)

[Holds up two fingers.] Two people—Mother. [Holds up three fingers.] Three—Two mothers and one father—Baby—Mother—Her baby—Beautiful

[38] It is interesting to note that "R.H." also referred to the Gower case in one of Professor Newbold's sittings, June 27, 1906 (*American Proceedings*, vol. iii, pp. 553–54).

(What do you see?)

Glad to make it right—Hereward—What a noise—Marry—Dear thing—Does she know me? [Played on the keys of an imaginary piano with her fingers.] Don't let me forget it—So pleased over it—I'm glad your happier—

—It aches [feeling right hand and wrist]—Oh, Mr. Hodgson:—Lolypops—Don't bother her—I want to stay—Baby—Hair parted in the middle—

(Whose?)

Mother—Aches [feeling right hand again]—Roy all right—Good-bye—Marry—

[SUBLIMINAL]

[Groans; expression changed.] Cambia—awful [groans]. Mr. Dorr—Did you hear my head snap? (No.) I thought you were an insignificant little man way off in the corner, and you kept on growing larger and larger—Did you see that cross of light? (No.) Didn't you see it? *Why* didn't you? There!—It snapped again!

[Return to normal.]

SÉANCE II

SITTING WITH MRS. PIPER. JANUARY 14, 1908

11.10 A.M.

†HAIL.

We return again this day with peace and joy †R.

Friend, let us ask you to speak a little more slowly than at last meeting, U.D.

(Yes.)

We found that we lost a few words and it [not read] few words was long after before we realized it.

(Repeat the last words, please.)

Realised it.[1]

(Yes, all right, I will.)

[1] This passage would seem to indicate that some sort of record of the sittings is kept "on the other side." In another place it is definitely stated that such *is* the case. This is most curious and interesting.

Thank you. Places are always obscure and very confussing [confusing] to us. Other things are clearer.

I want to say a word about your health. You ought to be in the open a great deal, much more than you have been.

(That is true; I will try and follow that advice.)

Thank you. We see it is necessary.

(Yes.)

Speak.

(Is Dr. Hodgson with you to-day?)

He was speaking with your mother a moment ago. Put Hodgson's influences here.

[Change of Control]

Yes, I am in the witness box. How are you?

(Well, thank you.)

Are you first rate?

(Yes, thanks.)

Glad to hear it; do you remember anything about hypnoti [hand ran off paper] or the hypnotic cases [or cures].

(Hypnotic?)

Yes, I recall some suggestions I made to you in your desire to take up research.[2]

(Dr. Hodgson; do you remember the words you promised to give me through another light?)

Yes, I do, Capital Pencil.

(Yes, that's right.)

I will do my best.

(I told Professor James about the White Crow incident yesterday, and he was greatly amused.)

Oh yes, did he. I am glad. I heard him talking about my utterances here, as being connected with some limited consciousness and all that sort of rubbish, U.D.

(Yes, I understand.)

[2] Dr. Hodgson had written me about certain hypnotic experiments while I was "out West."

I heard him discussing it with you. I think you are two—Well, I had better not say it.

(Can you tell me anything you or Mr. Myers said in England?)

Do you mean that we did or said?

(Yes.)

Through the light?

(Yes.)

Of course I can. What do you want to know for? Tell me and I'll tell you.

(For evidential purposes.)

Anything that passed through the light, do you mean?

(Yes, any light, so long as I do not know it.)

Yes, yes, but I do not quite U.D. just what you mean. Do you mean that you wish me to tell you something that I did through the light while it was in England that it does not know?

(Yes.)

Oh yes, I took a message through Mrs. Verrall.

(Give me anything you said through Mrs. Verrall.)

Yes, certainly, I gave Callie [not read] Callie also Dwarf also Horizon.

Cloudless sky beyond the horizon, got it?

(Yes, very good.)

I got—is that what you mean?

(Anything you gave through Mrs. Verrall I want.)

Oh yes, you mean independent of this light. Oh I did not U.D. before.

Yes, I will; I gave her Light Lightly tripping.

(Tripping?)

Yes. Tripping Lightly and Church Church Yard *all* and I signed R. H.[3]

(Good, I'll ask about that.)

You may *ask her.*

[3] All the information relative to these words I had to procure from Mrs. Verrall in England (see her letter).

(All right.)

And she will show you what I said. I also said, It never gave [end of sheet] was given before here.

(Good, all right.)

It never was given before here or through this light U.D.

(Yes.)

I also said apple tree blossoms, got it.

(Yes, good.)

Good, *verify it* [not read at time] verify it.

(Yes, I will.)

You are first rate at U.D. me now, I rather like your U.D.g [not clear to me at the time] understanding.

Did you hear about G. Dog?

(Dog?)

Yes, over here.

(Whose dog?)

Your father's.

(Repeat, please.)

Lovely dog N E D.[4]

(I've got it.)

U.D. *good,* you comprehend quickly. Do you remember Mr. Simpson?

(Simpson?)

Yes.

(No, not for the minute.)

I used to know her.

(I see.)

Miss Sampson.

(Yes.)

Do you remember Lida?

(Lida?)

Yes, Lida, ask Irma.

(Is that word Irma?)

Yes. She knows her. I wish you could U.D. about my trip to America.

[4] Unrecognised.

(Who is speaking now?)

Mother. I want you to U.D. about my breaking up, yes, and leaving *home.*

(Tell me about it.)

Do you know how I felt very badly. I *never* quite got over it. But I U.D. it better now. Do you remember Ferdie?

(Ferdie?)

Bdo. Yes. BEN. BEN.

(Yes.)

Nick.

(Repeat, please.)

Pet name.

(Can you give my pet name; the one you called me?)

E ed, Ben.

(No, no; my pet name.)

Ed, Ted.

(You know this is Hereward speaking?)

Yes, I do. Harry. I used to cut it short. Harry.

(No, try once more.)

I keep spelling it out to him dear. Harey. Almost right, not quite. Ward got it? Not right? I'll try again, Ben. H a r r y. It sounds like it. R. H.

(All right, don't worry about it any longer now.)

I'll try again, later.

(All right; don't worry about it.)[5]

Do you remember, Eller, Elinor, Elinor.

(Elinor who?)

He used to, cousin lived near us. I send my love to *her*— and to Nell. And I want to tell you about my photograph of father I wanted copied. Do you remember what I told you about it [read, produce it] I told you about it. I want to know what you did with it. Ferde, Ferde—

(Mother, can you recall any incident that happened when you and Irma were in Italy; anything I do not know?)

[5] Some of these attempts were correct.

I ask you to tell her about the little boy I used to call in to take water for me to her rooms.[6]

(The door in her room?)

Yes. I got your father's photograph copied. I did want it so *much.*

(Can you recall anything else?)

Oh yes, I think so. Ask her if she remembers what trouble I had with my foot and the trouble with the *shoe.* No one but Irma could know this.

(Good, I'll ask her about it.)

And ask her if she remembers how I lost my *gloves.*

(Gloves?)

Yes, I lost them in the train.

(Where?)

Going to England, back to England.

(Yes, all right.)

I dropped from my bag [not read] them from my bag.

(Last word?)

Bag.

(Bay?)

No, dear, B A G.

(Oh yes; I see.)

She will remember it very well. She took her coat and made me a pillow to lie on.

(Can you tell me anything that happened to Irma?)

Happened? Oh yes; ask her if she has any trouble sketching.

(I understand.)

Did you not know about it?

(No.)

And she used to say she might as well try to fly as to draw anything.[7]

(Do you remember the illuminations you used to draw —illuminations?)

[6] My sister, Irma, corroborated this incident.

[7] All subsequently corroborated by my sister, living in England.

I told you about it before, dear. Hodgson said he thought you did not U.D.

(I understand now, perfectly.)

All right. I *do well.*

(Yes, good.)

Do you remember a friend of yours whom you called Jack Holland?

(Jack who?)

Don't. Holland. Ask father. John.

(John?)

Yes; if you do not know who Uncle John is I should laugh. Holland.

(Who?)

Do you remember the Holland boys? Holland boys, boys.

(No, I don't know them.)

You never liked John. You used to say he told stories. You were very small [not read at time] small, dear. Do you remember making a kyte [kite]. Who was with you?

(Repeat last sentence, please.)

Who was with you?

(Harry Buffington, I think.)

Harry, and another boy. Holland I think his name was [not read at time] I think his name was. Let me remind you of the house a bit.

(Yes.)

Do you remember why you left?

(Left?)

Yes, home. I do well. But I am forgetting to keep you clear. Remind me of something.

(Do you remember saying good-bye in the train?)

I do; I am telling you about it, dear. When you left home. I can never forget how I felt. Do you remember what I said to you?

(Not at that time.)

But when you left for good. Remind me of something. It was my heart, dear.

(Do you remember when we all lived in Southampton?)

Yes, I *do,* I *do,* I *do.* Why did you not remind me before. I do. I remember our home there very *well,* and you left me to go abroad.

(Go on.)

I want to send my love to the children, and tell her I am not dead. I want Irma to be happy and well, but life means something after *all.*

(Have you any message for Hedley and Fitzroy?)

I will, dear. So hard teaching [not read at time] teaching [not read] teaching you to give them my messages of love, and tell them to be good as they used to be to me. Does Hedley's head trouble him any more; he used to get so discouraged. Do you remember it? I want him to be *Brave* and feel that I am watching over him. Tell me about the children, dear.

(They are all well.)

Going to school—*no more;* they are too old now. I do not want you to misunderstand anything I say, because I am really your mother, and father sends greetings to you too.

(Mother, will you ask father what he meant by *guard;* he mentioned it in the last sitting?)

Yes, when I was in the Service I was offended with the guard who was in charge on the watch.

(Watch?)

Yes.

(Where?)

India. I say when I went to India.

(Yes, I see.)

You know what I mean very *well.* Do try and recall Sampson. He was one of the officers.

(Is father speaking now?)

Yes, it is.

(Father, can you tell me anything that happened when you were in India, something that I do not know?)

I. U.D. your words, but I want to know if you can find out. I remember Sampson gave me some trouble.

(What was your work while there?)

I was in the Indian Service [not read] Service [still not read] Service. Officer.

(All right.)

Isn't that so?

(Repeat, please.)

Isn't that so? Right, I was in the Service, I say, officer.

(I understand, all right.)

I was sent out there in the Service, right; yes, yes, got it?

(Father, can you recall the nick-name Irma used to call you?)

Captain, did you say? I do not get your meaning [question repeated].

Repeat. Yes, he U.D. your sister used to call him D A D.

(But more often by another name; what was that?)

I told you before? Do you remember S A N. San, got it.

(Yes.)

Good, I am so glad, as he has said it fifty fifty times and would not let me go until I got it. San not quite [not read] not quite. Sam, yes.

(What relation was he to me?)

My brother Sam, got it, got it?

(I will find out about it.)

Glad to U.D. Spell that name Jack. Dad was one and Pa not right [not read at time] right. Do you want to ask me any question. I will try to U.D.

(Father, do you remember the Clarks?)

Yes, I do remember the Clarks. Tell me about Herbert.

(Can you tell me about him?)

I have seen him, yes, recently; did you know he came? I do.

(Can you tell me when and how?)

He came after being ill some time. You knew he was ill, didn't you?

(No, I was not sure.)

And he came after it, not suddenly out, naturally. He came naturally from cold at last.[8] Yes, only recently.

(How long ago?)

About a few months, I think.

(Father, do you remember cousin Lily?)

Yes, you mean your cousin?

(Yes.)

Yes; what about her?

(Do you remember living with her—in their house?)

I do not believe I can answer that H. Well I have been here so long. No, I cannot.

(Cannot what?)

Remember, it was so long ago.

(Father, can you tell me how long ago you died?)

I never died, my memory left me. I think I was with her[9] when I came over. I forget.

(Can you tell me who died first—you or mother?)

WE NEVER DIED AT ALL, we passed out—

(All right; passed out.)

[8] The facts in the case were these. I had a brother, Herbert, who left for the interior of the Argentine Republic in 1892 on an exploring expedition. That is the last we ever heard of him! He was doubtless killed during the course of the expedition, as we afterwards heard reports of massacres in that neighbourhood. We always looked upon him as dead, though of course we had no *proof* of the fact. I framed my question, therefore, with the idea of ascertaining, if possible, what the communicating intelligence knew of Herbert, and it will be seen that he stated that Herbert *was* dead—and that he had died "from cold"—not, I submit, a common cause of death, nor one highly probable under the circumstances.

When I went to England in 1908 and met my sister for the first time in many years (after her letters were written), I reminded her of this passage. Her reply was: "Yes, that was rather curious, you know, because it was always father's belief in life. He thought that Herbert had been frozen to death!" I had no idea of this.

[9] This is correct, if it applies to my cousin Lily; incorrect, if it relates to my mother.

She [pause] *came last.* She came last, I came first.[10] But I did not die. Don't say that again. I am doing my best to teach you I am alive, even if I do not remember readily everything you do. Remember I know you my son and I am your father.

(Father, do you remember this influence?) [Placed cigarette case on the table.]

I do very well indeed. I used to own it. I carried it in my pocket.[11]

I am so glad you have it. Why didn't you give it before: it would have helped me.

(I am sorry that I did not.)

You were a good boy, only rather nervous.

(Do you remember living alone so much?)

Oh yes, and it was a grief to me. Don't blame me any more.

(Can you tell me anything you did while we were away?)

I'll try, it is difficult to U.D. what you do and what you do not know.

Do you remember when I came home and found you had *all* gone—I was only telling my first trip out to the Indian Service. Yes, I wanted to get the stick I brought home.

(Do you ever remember visiting New York?)

Yes, I *do.* I went back. I went back and passed out in England.

(You never liked America, did you?)

I h—I was just going to say I hated it, and was glad to go back. [Incorrect.]

I will stop now, I am sorry.

(Will you send Dr. Hodgson a minute before you go?)

He has helped me greatly [pause—question repeated]. Good-bye, my boy, be good and take good care of your *health.* . . .

[10] My father died first, as stated.

[11] This is perfectly true. It was my father's cigarette case which I presented to the hand. It goes without saying that he "carried it in his pocket."

Hello. Yes, did I ask you. . . Pencils.
(The time is up.)
I am very, I am sorry.
(So am I.)
I hope you won't go and say I never did anything for you.
(I'll remember it.)
And come again, will you?
(I will if I can.)
Good-bye and joy go with you.
(Thank you.)
GAUL. Adieu. R. H. [12]
Good-bye bye—



Ring. Nellie. Mother sends love. Play, play, play. Good little girl.

We cease now and may the blessings of God rest on you.

+ (R.)

[Pause; stertorous breathing; hand pushed R. H. influence away.]

[SUBLIMINAL II]

Polly—Mother—Past eleven—Mother—Mother—Mother—what are they?—They—I passed out here—Father there—All right with me—I didn't say locket—locket—you never miss it—he never misunderstood me in his life—Had your own way about things—didn't you?—he said opinions—that's right—did you say it didn't look like me?—She wasn't with

[12] This refers to Miss Margaret Gaule, a medium in New York, whom Dr. Hodgson evidently promised to 'visit.'

me—Irma—If you only knew—wasn't very light, was it?—I want the children to understand—*Pax vobiscum*—Come along with me now—I'll send you a message for her one of these days—If I don't my name is not Dick—going—come along with me—[Picked up something, pulled it between her fingers like a long hair, and smelled it]—Beautiful—

(What was it?)

Lilies.

[SUBLIMINAL I]

[Stared at me, terrified.] I thought you were a black man —Where's the lady gone?—(She's gone back)—Pretty face—Earnest face—Where did the lady go?—There! did you hear my head snap?—Mr. Dorr! [Recognised and return to normal.]

Note on These Subliminal Utterances

"Subliminal II." and "Subliminal I." represent two distinct stages of the return from the deep trance state, described fully by Dr. Hodgson in his second Piper Report (*Proceedings* S.P.R., vol. xiii. pp. 397–98). They have been used for convenience ever since. When emerging from trance, Mrs. Piper first passes in Stage II., in which she is more apparently in touch with the "other world" than with this. Stage I. is still less deep, and in it Mrs. Piper seems to come gradually into touch with "this" world. They represent some sort of hypnoidal states.

Note on Subliminal II.

Most of this is evident repetition from the sitting. Yet some of the remarks let drop are quite suggestive, I venture to think. "He never misunderstood me in his life," would be very true, coming from my mother. There was a remarkable bond between us. The statement that it "wasn't very light" evidently referred to the fact that the conditions for communicating were bad, and that but little got through

clearly. This was evidently true, and was afterwards verified from external sources. "Lily" was the name of my cousin.

Note on Subliminal I.

This is a frequent remark of Mrs. Piper's. She distinguishes between the "black" people and the "light" people "over there." The remark is not without its significance, it seems to me. . . . The snapping of the head is an almost invariable accompaniment of the return to normal consciousness.

Now let us consider the incident, toward the close of Sitting II, where my *soi-disant* father said that he remembered being in New York, and that he (almost) hated it! Inasmuch as my father had never visited America in his life, it is hardly necessary to say that when I read this, I was quite certain that it was no father of mine who was communicating: it would have been utterly impossible for him to have made a blunder so gross and so extraordinary. I was accordingly quite convinced, *pro tem,* that he was not in the slightest degree involved in the phenomena. But this incident, after all, turned out to be quite curious; as the letters which follow from Mr. Dorr, within a few days of my sitting, rather knocked the props from under my scepticism, and again left the question an open one. The letters will make this clear:

Correspondence

January 25, 1908.

My Dear Mr. Carrington,—There were two sittings this week, as usual at the present time. They were both voice sittings, given by the Light to former sitters, familiar to it in Dr. Hodgson's time. I have not myself seen either of these sitters since their meeting with the Light, but I had word from each after their sittings that reference had been

made—out of the regular course of the sitting, as though it were on the mind of the controls—that confusion had existed in the meetings of the week before, especially in the second, and that the questions asked—toward the end especially—had failed to get through clearly, and that your father had been mentioned in this connection. How full notes these sitters may have been able to make upon what was said, the whole matter being new to them, I do not know, but I will find out what I can and send you word.

Any statement that might be made, however, in correction of a wrong answer in your sitting would argue, it seems to me, quite as strongly for mind-reading as for a spiritistic explanation—of which it seems to be exceedingly difficult to obtain clear proof. I feel that we have got enough material to make it necessary for any unprejudiced student of the subject to accept either the one theory or the other, but the difficulties which make it hard to accept the one make it equally hard to accept the other. How thoughts that are strongly held in one's own mind, and facts that are vividly present to it, can fail to make their impression, on the thought-transference theory, is almost as difficult for me to understand as how a spirit personality should answer at once wrongly and positively as to a fact familiar in this life.

Since I am writing about the matter, let me say again what I said briefly at the sitting, that the best results through Mrs. Piper have always come through putting oneself in a receptive attitude and letting the communication take its course, with general guidance only, along the lines one wishes to have followed. The most striking things have always come out more or less spontaneously, as it were, in my experience at least, and I know that this was Dr. Hodgson's feeling also with regard to it. And that a string of questions was not only apt to lead to confusion and wrong answers, but seemingly to interfere with what in telephonic terms one would call getting "good connection."

Much mental activity on this side, whose course has to be followed from the other, seems, in other words, to be less favourable than making oneself a good listener and only doing what is necessary to start the talk along the lines one wants to have it follow. It also seems to be more exhausting to the Light, and it is a fact worth noting that Mrs. Piper was greatly exhausted after your sittings, so much so after the second one that her daughter wrote me rather anxiously about her in the evening. It passed the following day, and I only mention it to show her sensitiveness to conditions in the trance, and the fact that these were—for some reason or other—such as to leave her exceptionally exhausted after her meetings of last week. This may have some importance in connection with failure to get things straight. It also shows that the control has been right in its judgment that two sittings a week, where the conditions are not already known to be exceptionally favorable, are all that it is wise for Mrs. Piper to undertake at present—which was the observation also made in England. Yours sincerely,

G. B. DORR.

MY DEAR MR. CARRINGTON,—I met the Light myself today, for the first time since you were here. I have also learned from last week's sitters what was said about your meetings of the week before. Nothing new about it was said to-day, but the R.H. control appeared, coming spontaneously, and said that the stream of questions which succeeded each other at your sittings—he, not I, bringing the subject up—had resulted in much confusion on their side, another question coming before the last was fairly comprehended by your father or others on their side, whom R.H. was doing his best to put into relation with you. And that this had been especially so toward the end, and had resulted in wrong answers, then especially—answers as to things your father had or had not done, and the places

where he had been. Nothing more definite was said, however, either in last week's sittings, or in mine. But that a matter belonging to your sittings was referred to at all, unless to myself, as conversant with them, was altogether exceptional to the case—Mrs. Piper's controls always keeping what belongs to their meetings with different sitters quite apart. It would seem to show that the matter was strongly on their minds—that they were disturbed at what had happened.—Yours sincerely,

G. B. DORR.

January 30, 1908.

MY DEAR MR. CARRINGTON,—With regard to your question about your father, no attempt of which I am aware was made to send you any message in correction of specific statements in your sitting, but R.H. spoke in general terms, both to me and others, of your father's concern at the confusion which had existed in it, and of his consciousness that wrong answers had been given, as to places especially, owing to his not clearly understanding the questions asked. And R.H. spoke of himself as acting as interpreter between you, and of the difficulty he encountered in so doing. . . —Yours sincerely,

G. B. DORR.

Now let us consider the cross-references with Mrs. Verrall's script, upon which I had laid so much stress in my second sitting. On January 19, 1908, I wrote to Mrs. Verrall, giving her the passage in my sitting in which the words appeared that had—so Dr. Hodgson asserted—previously appeared in her script. The following letters will serve to indicate the exact degree of success attained in these cross-correspondences:

February 3, 1908.

DEAR MR. CARRINGTON,—Thanks for your letter of January 19. I am glad to hear that "R.H." continues to be interested in my script. . . .

As I understand your letter, there is a distinction between the first set of words of the record and the second set being described as "independent of this light." This I take to mean that these words are to be looked for in my script, and are not reminiscences of already ascertained correspondences. The first three are such reminiscences, viz.:

1. *Callie* was a successful hit with someone else, not me (I do not know the details).

2. *Dwarf* was half of an attempted cross-correspondence with me, of which the Piper controls claimed that this half, Dwarf, had been successfully transferred to me. Hitherto the word had not been recognised in my script, but a further search leads me to think that it may have been given in the usual allusive and obscure form so common in my writing. I will inform Mr. Piddington on this point. It would be waste of time to give you the details of my writing, and indeed I do not know more from the Piper side than the bare fact that "Giant" and "Dwarf" was a correspondence claimed to have come off in part, but not recognised by Mr. Piddington.

3. *Horizon, &c.,* is the leading phrase of a very successful cross-correspondence between Mrs. Piper and me, and forms the subject of a recent paper of Mr. Piddington's.

But I regret that I can find no trace in my writing of the second set of words, "Lightly tripping," "Churchyard," and "Appletree blossoms." It has often occurred that impressions claimed to have been transmitted have only been found in my writing after considerable lapse of time. For this reason, in spite of the assurance of the Piper controls that you were right to ask me, I think in future it would be better if you were to send similar inquiries to Miss Johnson at the rooms of the S. P. R. All my automatic writing is sent to her, and so is that of my daughter and of at least one other writer, so that she would be more likely than anyone else to trace correspondence between the Piper controls and any English automatic writers.

My daughter and I are carrying out a series of experiments which necessitate our not seeing one another's writings. I have therefore no means of knowing whether the above words have appeared in her script. Similar confusion between us has occurred before now.

I have another correspondent who occasionally gets messages from R.H., and I will ask for a recent report of her sittings, and let you know if there is any trace of the words in question. Yours sincerely,

MARGARET DE G. VERRALL.

September 3, 1908.

DEAR MR. CARRINGTON,—I owe you apologies for not having written before this, but I waited partly to see other scripts. . . . I have now seen the whole of my daughter's script (this I did on September 1), and the script of the other friend who gets "R.H." communications. In neither of these is there any reference to "Churchyard," "Lightly tripping," or "Apple Tree Blossoms."

As regards the other points:

1. *Callie.*—This appears to be the name of a lady who had sittings with Mrs. Piper some years ago. The name to the best of my belief was given in the autumn of 1906, at a sitting with a friend of his to Colonel Taylor, as evidence of identity from R.H. But I do not know the exact circumstances.

2. *Dwarf.*—I had not found this in my script when I wrote to you, though I had searched for it at Mr. Piddington's suggestion in the summer of 1907. But after hearing from you that the Piper controls claimed it as successful, I made another search, and found that my script of February 19, 1907, 5.5 P.M., suggested "little men," by quoting words from a poem familiar to me, but without using the words "little men." I then wrote to Mr. Piddington, to ask whether the dates fitted, as, if they did, I thought that my script of February 19, might approach dwarf. I eventually

heard that it was on the same day, February 19, in the morning, that he had suggested to Prudens to convey me "Giant" and "Dwarf," and that later in the sitting R.H. said that Prudens had been to me, but had not been able to get the message through, though he believed he could within a very short time. After this, the controls constantly claimed to have got Dwarf through, though they made no claim to Giant.

This therefore may certainly, I think, be counted as successful, in the curious indirect way in which success comes in my script.

3. *Horizon, &c.*—This was one word successfully used as a cross-correspondence between my script and the Piper records, in the course of a long and very complex episode concerning a Greek sentence, for the interpretation and associations of which I had asked the Myers control in January 1907. The word was given by the *Myers,* not by the Hodgson control; but Rector, on referring to the question, said that "Hodgson wished to know if certain words had got through, among them Horizon," which Myers gave; and throughout our English sittings the Myers and Hodgson controls worked in concert.

The whole of the facts about "Dwarf" and "Horizon" will appear in Mr. Piddington's report on the Piper experiments which is now going through the press.[1]

As you will see, the three things claimed as successfully given in your second sitting were successfully given, but Callie was never given to *me.* Dwarf was not recognised, and therefore could not have been acknowledged by the sitter at any English sitting. In fact, it was only the insistence of the Piper control at your sitting which enabled me to find the allusion in my script. With "Horizon," the

[1] Since this was written, the report in question has of course been published (v. *Proceedings,* vol. xxii. pp. 89–90) for the "Dwarf" incident. For the "Horizon" cross-reference, see pp. 126; 148–49; 161–2, etc., of the same Report.—H. C.

case was different. The success of that word was recognized at the time, and was announced by Mrs. Sidgwick in April, 1907, to the Piper communicators.

MARGARET DE G. VERRALL.

Discussion

These two representative sittings will give the reader an idea of the character of the Piper séances, as they were years ago. It must be admitted, I think, that they are of interest from any point of view, and contain considerable evidence of the supernormal character of the communications. At all events, I let the records speak for themselves —constituting, as they do, an integral part of the Piper Case, which has played so great and important a part in the history of Psychical Research.

ON THE MECHANISM OF THE ACQUISITION OF SUPER-NORMAL KNOWLEDGE

ON THE MECHANISM OF THE ACQUISITION OF SUPERNORMAL KNOWLEDGE

Our knowledge of the outer world normally comes to us through the channels of the five senses. Such sensory knowledge constitutes the basis of our conscious and subconscious mental life. Much of this is unperceived at the time, and what is consciously observed remains in consciousness for the briefest possible time—being passed along to the storehouse of memory, where it is thought to reside until recalled. Just *how* all this happens is still very much of a mystery—but we let that pass, for the time being. The point is that, according to orthodox psychology, nothing is supposed to be *in* the mind, or capable of emerging *from* it, which did not first of all find its way into the mind through the normal channels of the senses.

Now, of course the occurrence of supernormal psychic phenomena shows us that this fundamental postulate of mechanistic psychology is erroneous. Evidences are constantly being obtained, proving that information *is* frequently secured in some unknown manner; in fact the very definition of telepathy states that it is 'independent of the senses.' So is clairvoyance, and so are many other psychic phenomena. Professor Charles Richet, shortly before his death, published a book entitled *The Sixth Sense,* in which he contended that this fact should now be recognized as a fixed *datum* of science. Nearly half

a century ago, William James (in his *Psychology*) stated his conviction that the medium, Mrs. Piper, evidenced knowledge which she had not acquired "through the normal use of her ears and eyes and wits." Since then this fact has become increasingly evident.

Not only is a knowledge of the outer world obtained in this manner, but (what is even more surprising, looked at from one point of view) a knowledge of the contents of other *minds*. These minds are frequently those of living people; but, in mediumistic cases, information appears to emanate from the minds of discarnate people—that is, *post mortem* telepathy. Whether this be actually so constitutes, of course, the *crux* of Spiritualism.

There is one point I should like to make here, however, though it is parenthetical to the general argument. This is that, while the majority of our scientists boggle over the acceptance of telepathy, conduct experiments and even found a 'Journal' to try and prove its existence, it has been generally acknowledged by competent students everywhere, who were familiar with the facts, that, if telepathy were rejected, there would then be no escape whatever from Spiritualism! The only two conceivable alternatives in the Piper case, *e.g.*, were (1) spiritualism, and (2) some form of semi-omniscient telepathy, which even believers in telepathy could hardly accept. Discredit telepathy, therefore, and there would be no alternative whatever to spiritism. One wonders how Sceptics would relish that fact, if it were brought home to them!

This aside, however, it is very evident to all serious

students of these problems that both telepathy and clairvoyance exist—and even more extraordinary powers, as yet unrecognized. This being so, the question at once arises: what is the *modus operandi* involved in these various supernormal processes? What actually occurs when a telepathic message is sent or a clairvoyant vision seen? What, in short, is *the mechanism of the supernormal acquisition of knowledge?* This is a highly important question, not only intrinsically and from the scientific point of view, but also pragmatically, for if we could learn more of its actual mechanism, we might learn how to develop and utilize it ourselves, for practical purposes, and perhaps teach others how to utilize it also—as, of course, the native Witch Doctors claim they can, and do!

One's natural instinct, in a problem of this kind, is to turn first of all to reliable psychics and mediums, and ask them the question point-blank: "How do you obtain your information? What do you feel happens inside you, when some supernormal piece of information is given?" One soon gives that up in despair, however! None of them can tell precisely how or whence the information comes; what its origin may be, how it emerges into the conscious mind, or what the internal sensations are accompanying it. Now and then some slight clue may be obtained, or some Psychic feel that he can distinguish between true messages and false ones; *i.e.,* when a voice or vision represents something veridical, and when it is merely symbolic or hallucinatory. A good many feel that they can distinguish with fair certainty whether the person represented (by *e.g.,* an apparition)

is living or dead. But beyond this it is hard to go. I have talked mediums 'black in the face,' endeavoring to secure information of this kind, likely to throw light upon this important question, but the net results of my endeavors have amounted to very nearly *nil.* This being the case, we must endeavor to piece together such information as we may have, based partly upon psychological analyses and partly upon incidents or case-histories calculated to prove of value in this connection.

Let us, then, begin at the beginning. It is generally conceded, I think, that nearly all supernormal information comes *through* or by-way-of the subconscious mind. That is its channel or mode of ingress. But the subconscious mind itself is of course a very different "critter," according to the various prevailing psychological schools. Freud speaks of the Unconscious, with its deeper layers and the fore-conscious, and its various ramifications; Myers wrote of the Subliminal Consciousness; Janet, Prince, Binet, Sidis and others spoke of the subconscious mind, but all of them differed on essential points, when it came to details. However, whatever its nature, the broad fact remains that a subconscious mind of some sort exists, and that it is through this vehicle that supernormal information is derived.

Inasmuch as such information, obtained from external sources (telepathic, etc.) flows through the subconscious mind, it is only natural that it should be colored and influenced to some extent by the characteristics of that mind. Such we find to be the case. In mediumistic communications, *e.g.,* we nearly always find a certain admixture of the medium's subconscious—large or small

as the case may be—with veridical information interspersed. If the Psychic be nearly normal, or in a light trance, the percentage of this subconscious "chaff" is very high; if on the contrary the trance state is deep, such coloring-influence by the medium is reduced to a minimum; so that many psychical researchers have come to the conclusion that "the deeper the trance the better the phenomena." There are exceptions to this, it is true, but on the whole it may, I think, be taken as a more or less valid generalization.

And the reason for this is not hard to find: we know that *conscious* mental activities tend to inhibit the influx of supernormal information; and, by analogy, it seems logical to assume that an *active* subconscious mind might similarly inhibit this 'flow,' to a greater or lesser degree—far more so than a dormant, inactive "fore-conscious." The channel would be left clear, so to say, for the easy passage of such incoming material.

This "coloring" influence of the medium's subconscious mind has been much discussed by psychic students; the analogy frequently drawn being that, if sunlight shines through a red glass window, the resultant light is red; if it shines through a green window, it is green, and so on. Of course this is only a rough analogy. But it illustrates the point, *viz.*, that the living organism of the medium must perforce influence to some extent the results—no matter how "good" these may be—and constitute part and parcel of them. The extent of this influence (that is, the percentage of 'medium" and the percentage of "spirit," in any given communication) constitutes one of the main points of

dispute between spiritualists and psychical researchers. Estimates vary all the way from 99 per cent. to Zero! Only detailed psychological analyses, based upon cases in which *all* the data are included, can ever throw light upon this problem, or hope to solve it.

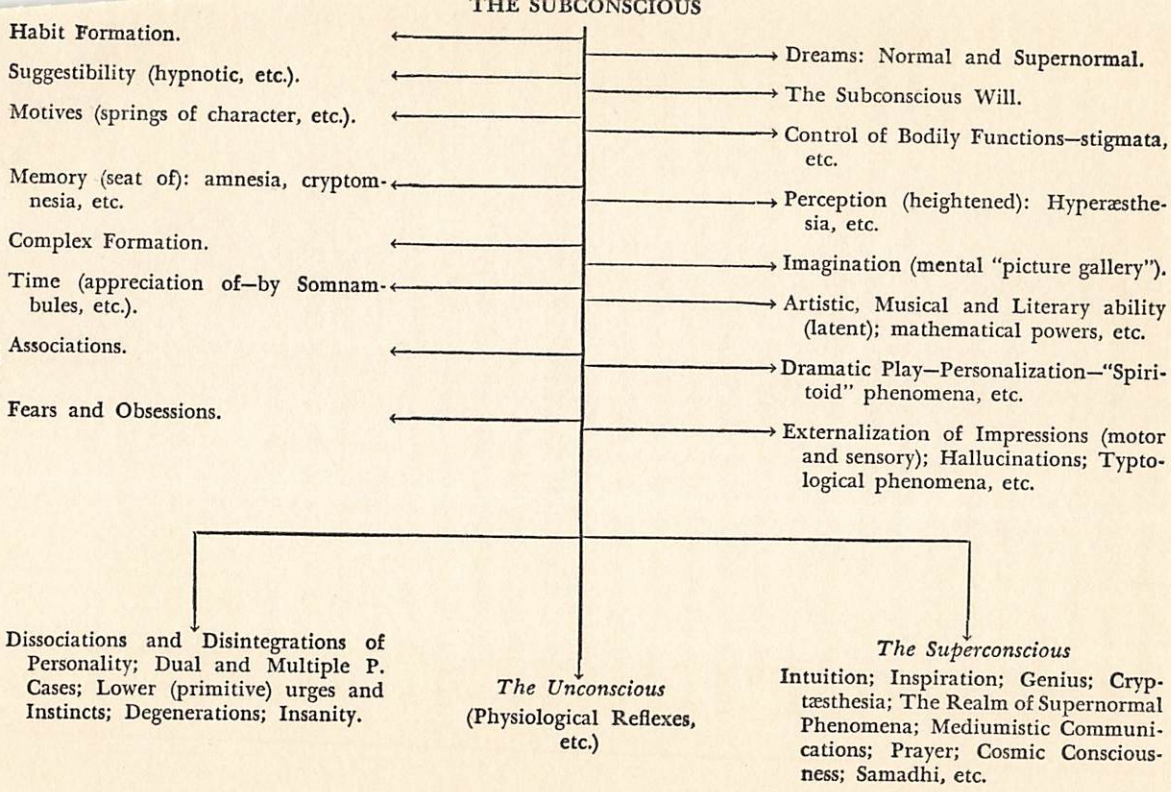
One further point: there are many psychic students who contend that, in addition to the conscious and subconscious minds, there is also a "superconscious" mind, and that it is through *this*, in reality, that all supernormal phenomena function, and upon which they all depend.*

Whatever view we may take, however, it is obvious that, once the reality of psychic phenomena be granted, we must formulate some Scheme of the subconscious more extensive and inclusive than any advanced by psychologists in the past—one which will include not only normal and abnormal phenomena, but supernormal manifestations also. Let us see if some such Scheme might not be devised.

The diagram is intended to show the various potencies and ramifications of the subconscious mind—while including supernormal phenomena in our purview.

The line running straight through, from the top to the bottom of the diagram, reaches the purely Unconscious, in which are included only such semi-mental responses as physiological reflexes, etc.

* (See The Hon. Mrs. Alfred Lyttelton's *The Superconscious* for a splendid defence of this view.) This is, needless to say, the view also of certain mystics and occultists, of Yogins, and of the Medicine Men of primitive races. One and all agree upon the reality of such a superconscious—upon the potencies of which psychic phenomena depend.


THE SUBCONSCIOUS
Habit Formation.
Suggestibility (hypnotic, etc.).
Motives (springs of character, etc.).
Memory (seat of): amnesia, cryptomnesia, etc.
Complex Formation.
Time (appreciation of—by Somnambules, etc.).
Associations.
Fears and Obsessions.
Dreams: Normal and Supernormal.
The Subconscious Will.
Control of Bodily Functions—stigmata, etc.
Perception (heightened): Hyperæsthesia, etc.
Imagination (mental "picture gallery").
Artistic, Musical and Literary ability (latent); mathematical powers, etc.
Dramatic Play—Personalization—"Spiritoid" phenomena, etc.
Externalization of Impressions (motor and sensory); Hallucinations; Typtological phenomena, etc.
Dissociations and Disintegrations of Personality; Dual and Multiple P. Cases; Lower (primitive) urges and Instincts; Degenerations; Insanity.
The Unconscious
(Physiological Reflexes, etc.)
The Superconscious
Intuition; Inspiration; Genius; Cryptæsthesia; The Realm of Supernormal Phenomena; Mediumistic Communications; Prayer; Cosmic Consciousness; Samadhi, etc.

To the left of the main line are listed habit formation, suggestibility (to hypnotic suggestion, etc.), human motives—constituting largely the 'springs of character'—memory, 'complex' formations, the appreciation of time (by somnambules, etc.), free associations, and fears and obsessions, which are inhibited or repressed.

At the lowest end of this scale we find dissociations and disintegrations of personality; dual and multiple personalities and various mutations of the Self (pathological); hysteria; lower (primitive) urges and instincts; degenerations, insanity, etc.

On the right hand side of the line we place dreams, (both normal and supernormal): the subconscious Will: extraordinary control of bodily functions (as exemplified in cases of stigmata, control of the pulse and respiration, etc.); heightened powers of perception (hyperæsthesia); imagination (the vivid picturizing quality of the subconscious); latent artistic, musical and literary ability, as well as extraordinary mathematical powers; personification and dramatic play—as illustrated in certain so-called "spiritoid" phenomena, in which seemingly spiritistic material is given, really subconscious in origin; and the externalization of impressions (motor and sensory) in the form of varied sensory hallucinations, and in typtological phenomena.

Coming now to genuinely supernormal phenomena, these are generally held to operate through and by means of the subconscious mind; but it is possible that many of them are more direct than this, and also that we shall have to invoke what has been called the "superconscious" mind in order adequately to explain them.

Such phenomena are: intuition, inspiration, genius, cryptæsthesia, mediumistic communications, prayer, and the attainment of such states as Cosmic Consciousness, "Samadhi," etc., where some larger consciousness seems to be contacted through the channel of this superconscious mind.

The superconscious would thus theoretically be the channel through which genuine supernormal phenomena function, *e.g.,* telepathy, clairvoyance, premonitory visions and warnings, etc.

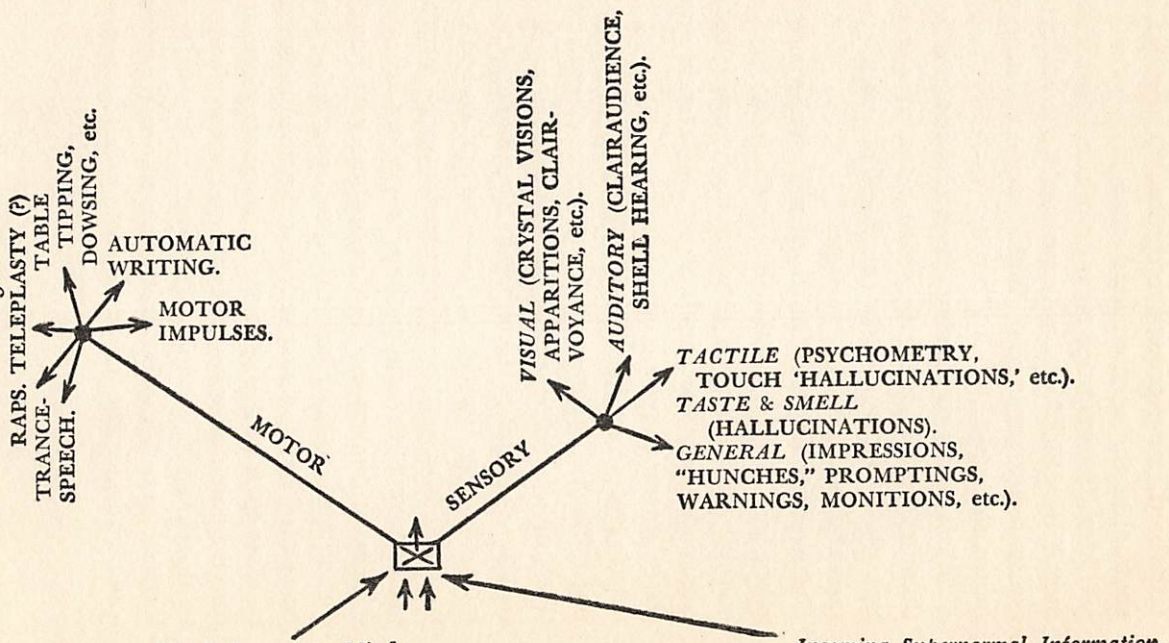
It will be seen that, in the above scheme, provision is made for all types of mental and psychic phenomena, ranging all the way from pure physiological reflexes to the highest powers of mind and spirit, including them in one comprehensive whole.

A large percentage of the above are, of course, recognized by academic psychology, while others have been studied especially by psychiatrists and alienists. But, as before emphasized, our present psychology leaves no room for the possible occurrence of genuinely supernormal phenomena; yet, if these be once granted, *some* place must be found for them in the general scheme of things, and provided for in any system of psychology promulgated. Granting that they exist, they may perhaps be included and, to some extent, classified in a scheme such as the above, which finds a place for them as extensions of more generally accepted psychological phenomena.

The next diagram illustrates the various ways in which knowledge—supernormally gained—may be "ex-

DIAGRAM

Showing the Various Ways in which Knowledge—Supernormally Gained—is "Externalized," or Expressed to the Conscious Mind, *via* the channel of the Subconscious (or Superconscious)



ternalized," or expressed to the conscious mind, *via* the channel of the subconscious.

There are two main roots or channels through or by means of which such supernormal knowledge may be symbolically expressed. These are, (a) through the motor channels, and (b) through the sensory channels.

(a) Taking the *motor* channels first, examples of these would be: automatic writing, trance speech, table-tipping, dowsing, bodily impulses, etc. Also, perhaps, raps and teleplastic phenomena.

Automatic writing is of course a form of motor automatism well known to all psychic students; the muscles of the hand and arm are utilized to express the knowledge emerging from, or through, the subconscious. Similarly, in trance speech, the muscles of the vocal apparatus are employed. In table-tipping and similar automatic phenomena the hands and arms are again utilized, but this time in a series of rhythmic movements—assuming that no supernormal energy is liberated in the actual movements of the table. [This may of course occur at times, in which cases we have instances of supernormal table movements, and perhaps levitations.]

When rappings are obtained, these may possibly be due at times to some psychic 'arm,' or lever, such as that postulated by Dr. Crawford; but there is much evidence to show that, in the majority of instances, these are produced by an explosive externalization of some force akin to neuric energy, which impinges upon matter in the immediate neighborhood of the medium (or perhaps at some considerable distance from him), producing a

sharp rapping sound perhaps analogous to the spark in the gap between two electric terminals.

Teleplasty, or partial materialization, is of course more problematical, and we shall have to assume that some psycho-dynamic theory is applicable. In this, as we know, it is assumed that matter and energy are drawn from the bodies of the sitters, and chiefly from the body of the medium, and that they are, as it were, projected into space, where they are plastically moulded by the impressions and subconscious thoughts of the medium —much as a sculptor might mould clay by means of his hands. The resemblance which these forms sometimes take to deceased persons is, on this theory, explained by assuming that the requisite knowledge (of their appearance, etc.) was in the minds of the sitters, and that this was passed-on to the medium telepathically and externalized by her. It will be seen that this theory would fall within the general category of motor externalization, in its broadest sense.

(b) Turning now to the *sensory* channels, or avenues of expression of supernormally acquired information, the various senses are of course involved here, and these we may mention in turn.

Visual images and impressions are thus brought to the surface (often more or less symbolically) in crystal visions, clairvoyant perceptions, phantasms or apparitions, etc. Thus, to use an old illustration, suppose you are walking across a lonely moor at night, and a phantom form suddenly arises in front of you with hand outstretched. You stop, and the form vanishes. Examination shows that a few more steps would have carried you

over the edge of a precipice. In such case, it is not necessary to assume that an actual, objective phantom is actually present, warning you of the impending disaster. This might well be what is known as a "teleological automatism"—that is to say a helpful warning in visual form, produced for a specific purpose. We might assume that the subconscious mind had perceived the edge of the precipice and had taken this form of warning in order to prevent immediate disaster. Similarly if, instead of seeing the phantasm, the percipient had *felt* two hands placed on his breast, this would be a case in which the tactile sense had been appealed to and utilized. Or, the subject might *hear* a voice, warning him of the danger just ahead. In this instance the auditory sense would have been appealed to, taking its characteristic form; but again this would probably represent a teleological automatism. In all these instances, it will be observed, the subconscious mind has utilized the various sensory channels for the purpose of expressing, or externalizing, its acquired knowledge in some hallucinatory, symbolic form.

Of course there are numerous instances in which *supernormal* information is thus acquired and expressed —in addition to instances such as the above, in which possibly normally acquired information was thus externalized. We find instances of this in veridical clairvoyant impressions, crystal visions, and in the perception of coincidental apparitions, etc.

Similarly when the sense of *hearing* is appealed to and utilized (when supernormal information is actually gained and imparted) one must assume that a form

of 'clairaudience' is operative. This may be either spontaneous, or may be induced by means of "shell hearing," etc.

When the sense of *touch* is appealed to, we have instances of tactile hallucinations. Some form of tactile supernormal sensibility is doubtless involved in the phenomena of psychometry. It is possible that this may also be the case, in certain instances, in "haunted houses."

As to *general* impressions received in these ways: these are often of a diffuse character, not appealing to any of the special senses, but taking the form of a general impulse or impression, or an emotional disturbance, or a bodily urge or sensation which is too unspecified to appeal to any of the normal senses. "Hunches" are perhaps of this character, while in many instances the future seems to be in some degree involved in cases of warnings, monitions, etc., which of course complicates the problem still more!

In all these ways, then, the subconscious may express or externalize the knowledge it has acquired normally, or supernormally—thus bringing it to the attention of the conscious mind.

* * * *

The question now arises: May there not be some distinguishing characteristics, some "ear-marks," which might tend to differentiate these subjective experiences, enabling the subject to distinguish (to some extent) the supernormal psychic impressions from others of a purely hallucinatory or imaginative character? Here we

must depend very largely upon introspective material, which we know is both dangerous and difficult to obtain! However, this is the best we can do, under the circumstances, and I believe that the following observations will at least prove to be of value, in this connection:

Let us take, first of all, the statements of three or four professional mediums, who have lately written of their subjective experiences during trance, or when entering or leaving that condition. These were contained in papers contributed by these mediums to the International Spiritualistic Congress in Glasgow (1937).

Mrs. Osborne Leonard, for example, writes:

"I was sometimes aware of unseen forces around me, and occasionally I would hear a name. . . . During the trance state I have never been conscious of any reaction, but immediately afterwards I have sometimes felt an intense desire to fall into a normal sleep at once, and whenever I have been enabled to do this quickly it has been very helpful and refreshing. At other times I have felt that nothing could make me sleep, and I have wanted to be active in the open air—walk, or do some gardening. . . . Always, under any and every condition of sitting, I know that I shall only get back to the normal, physically and mentally, by being alone. . . . "

Mrs. Helen Hughes writes:

"My own mediumship includes clairvoyance, clairaudience and trance. In clairvoyance I see a spirit-form as naturally as though I were using the physical eye. I

am not aware of any abnormal sensation until I begin to respond to the feelings or characteristics of the spirit that appears to me. These sensations may be of happiness or sorrow, anxiety or peace, and sometimes I find myself responding to the last sensations the spirit experienced before leaving the physical body. . . .

"But all these feelings seem to be under the control of my will. That is I can 'close up' or 'open out' at will. If a sensation is too unpleasant I can 'switch it off.' I can often get a clear understanding of the mission and message of the spirit by interpreting these sensations. . . . But it is on my gift of clairaudience that I most depend in my demonstration of survival. In clairaudience I hear quite naturally, as though I were using the normal ear. The voices sound quite normal. I can tell if it is the voice of a man, woman or child, or if it is a loud voice or a quiet one. Even the characteristics of intonation and modulation are quite noticeable.

"Passing under control I would liken to falling asleep. When seeking control, I relax physically and mentally, and am aware of a gradual drugging of my consciousness, which reminds me of the sensations accompanying chloroform inhalation. During control I am completely unconscious, and so dependent on the testimony of my friends for knowledge of the phenomena that occur. When controlled, my voice, gestures, and pose of body alter, and take on the characteristics of the controlling entity.

"When demonstrating in public I do not go into trance. I depend upon my normal faculties of clairaudience and clairvoyance. I appear to be doing everything

of my own volition, yet I am aware of the stimulating action of psychic forces on my nerve-centers, which I might be justified in describing as a modified form of control. . . . "

Mrs. Edith M. Thompson said:

"My entry into trance is invariably both easy and swift. My normal consciousness seems enlarged. I feel free and light, as though functioning in space, unaware of my body. Usually I hear remarks by my controls—instructions from the chief control, replies from the others. This transition period is very brief. Gradually all consciousness disappears and I recollect nothing more until again I hear the words of the controls as I leave trance.

"Thereafter my mind is confused for a few seconds. My memory does not appear to function during a period lasting for anything up to an hour after trance. While able to understand and discuss any matter during that time, I am unable to recall it later. After trance I experience a feeling of exhilaration which, at the end of perhaps an hour, suddenly disappears, leaving me exhausted. Any pain from which I am myself suffering vanishes during trance, but returns when exhilaration ceases. . . .

"I have no sense of the passage of time during trance, except after a particularly long séance, when exhaustion tells me it has been longer than usual. I have tried, by willing it beforehand, to limit the time of a sitting, but always without success.

"I find that trance in too strong a light causes an ache

in the center of the forehead. I am invariably thirsty after trance, although in the early stages of my development it was hunger I experienced.

"Trance for platform-work seems to fall into a slightly different category. Frequently I am aware of what is being said, yet speech is quite automatic. I can listen critically, yet can in no way interfere with what is said. This consciousness sometimes alternates with periods of complete unconsciousness, the changes being not sudden but gradual, resembling the ebb and flow of a tide. This experience of hearing what is said is commonest while demonstrating, but occasionally occurs during trance addresses.

"Conditions vary with the different controls who are working. For example, during the day on which I am going to give a trance address, one control will give me no idea of what he intends to speak on, while another allows ideas to penetrate, although in chaotic form. . . . "

Mrs. Annie Brittain, in the course of her paper, said:

"During my professional career I have been entranced innumerable times by two controls—Wild Rose, a Hindu girl, and Belle, a Cingalese. The sensations felt whilst being entranced by these spirit guides are totally different from those experienced when strangers take control. With the former (the guides) the sensation begins with a blending of my personality and theirs. For instance, I nearly always begin to give a psychic reading to a sitter in the normal state. Should Belle decide to control, the first condition I notice is a clearer

perception of the psychic surroundings of the sitter, followed by a tightening of the muscles of the forehead. There is a deeper state of concentration, and the physical surroundings begin to disappear. I am still conscious of the presence of the sitter, but see and feel only the psychic conditions. Then comes a slight twitching or jerk, and I have lost consciousness, and the spirit control has taken charge of the reading.

"When entranced by the latter (the stranger), I begin to feel that I am not myself; my own personal feelings are submerged or overshadowed. My mannerisms change, I perhaps change my position, crossing my legs in a way not natural to myself. It seems as if the muscular system is affected first; then I have a desire to talk about things unknown to myself, and I feel as if I am being gradually overwhelmed and crowded into a small space and my mind-activity imprisoned. A feeling of impotence steals over me, the command of my body has gone, a wave of trembling passes through my nervous system, over which I have no control, and the little spark of consciousness which remains to me flickers out, and all knowledge of the physical body and the sitter is lost until I return. . . . The sensations are not always the same; they seem to vary with different controlling entities. . . . "

Some of the most valuable information, regarding the subjective experiences of a medium, is doubtless that supplied us by Mrs. Eileen J. Garrett, in her book: *My Life, as a Search for the Meaning of Mediumship.* In this she not only tells us of her many psychic experi-

ences, and how she observed the gradual growth, within her, of 'two personalities,' but also throws light upon the psychology of mediumship itself. She tells us how she learned to permit these phenomena to occur, when she wanted them, and how she learned to shut them out, when she did not. Her sensations, accompanying clairvoyant perception, are described as follows:

"At the time of these visionings of events, I became conscious of an increasing pressure at the top of the nose, and between the eyes, and at the same time this pressure led to the feeling of a channel being gently opened from the center between the eyes to the cerebellum. . . . These events, beginning at this point, seemed to move out, through and beyond me, focussing themselves at a point far distant from me. . . . "

The most valuable portion of her record, perhaps, is that which deals with the connection between psychic phenomena and variations in the breathing-rate—thus closely approaching the Yoga teachings! She says:

"The mechanisms I use in precognition are closely linked to the mechanisms I have already described for [astral] projection. This and all the other steps in psychic functioning are induced by conscious changes in my breathing. . . . In later life I could consciously shift my rate of breathing when I wished, to change from one psychic state to another. *Each state requires a different tempo of breathing.* . . . "

She likewise has much of interest to say concerning the 'magnetic field,' 'energy stimulus' from the sitter, and a variety of other topics.

These statements all relate to *mediumship,* and especially to trance or allied conditions in which 'messages' are given. As such they have value, inasmuch as the recipients of such messages are the ones primarily involved. Aside from such mediumistic material, however, there is the whole field of *spontaneous* phenomena; and the question now arises: To what extent can an analysis be made of *such* material, gathered from 'amateur' sources? I believe that some light, at least, can be thrown upon this question also, as the following analyses and excerpts will show.

I quote, first of all, a few extracts from Miss A. Goodrich-Freer's *Essays in Psychical Research*—a book now long out of print, but one of extreme value. Miss Freer wrote under the *nom-de-plume* of "Miss X," contributing to the *Proceedings* of the S.P.R., and also to W. T. Stead's *Borderland.* Miss Freer was known to Mr. Frederic Myers and to many of the early members of the Society, and her articles on historic crystal gazing, etc., are still classic.

Writing on "The Machinery of Intuitions: How it Came into my Head," she says:

"My friends have often said, 'Surely you must have some impression of the nature of the phenomenon while it is passing; whether the message comes from without or from within, how far it is externalized, whether your vision—supposing a vision to be in question—is an ex-

ternalization of your own thought or mental perception; whether it is, so to speak, an emanation of some mind still in the flesh, or whether it is some messsage from a discarnate mind.' . . . "

She goes on to show, however, how extraordinarily difficult it is to make such easy and clear-cut distinctions, pointing out the reasons why; and, speaking of her own experiences, she says:

"I find it possible to distinguish between a vision of a living friend and of one who has passed away, by reason of the greater concreteness of the phantasm of the living—a perception mental, perhaps, rather than sensuous; but on very careful reflection, recollection and analogy, I can find no certain difference in kind between the thought-image—the visualization of an idea —and a so-called 'spirit,' suggesting that this, too, may be in certain cases the visualization of an idea—for myself a pregnant fact, infinitely suggestive. . . . "

In connection with a vision just seen in a crystal ball by herself, she writes:

" . . . Together with the picture, there flashed upon me a sense of loss and distress, which, as I gazed, took possession of my whole being. Tears sprang to my eyes, and I felt that I knew that something sorrowful had occurred, though of what nature I could not recall. The impression was as if left by forgotten knowledge, not a forecast of the future, the sort of distress with which one awakes from a forgotten dream. . . . Certainly, whatever the source of such messages, there is about

them a distinct lack of the sense of proportion—in time, space and degree. . . .

"I should like to sum-up, as possibly suggestive of comparison to others of wider and more startling experiences than my own, the very few conclusions which I have been able to deduce from my own observation of apparently supernormal messages, which, I may remark, have been tolerably frequent during my whole life, and which I have now observed very carefully for about ten years.

"(1) I find it quite impossible to mistake this intention of any figure which has ever appeared to me at the moment of death—although these figures have, I think, in all cases, presented their usual appearance.

"(2) I think also that, when the glimpse has been more than momentary (and again I would emphasize the fact of my slow-sightedness) I have never, even in the case of strangers, mistaken a vision of a deceased person for that of one still living.

"In both cases I am speaking of the kind of vision we call 'clairvoyant,' which it is difficult to trace to the mind of anyone living, or to any memory or observation of my own. In both, there is a strong sense-impression of abstractness to which I have before referred; in the former case this, naturally, is further accentuated by the emotion or shock which accompanies it.

"(3) But things become more complex when this sense of abstractness is carried into the pictures of the kind which seem to me to be the externalization of an idea. If the idea, whether born in my own mind or communicated from that of another, does not include any

surrounding circumstances, the figure will be a *vignette,* having no relation to things about it, standing or walking, possibly, in the air, owning none of the conditions of time and space.

"(4) But if, on the other hand, the mind in which it originates further conceives the *surroundings,* these too will be presented. Then the vision will fall under one of two groups:

"(a) The picture may be thought of in definite, distant surroundings, so that the seer, while walking in a London street, may see a friend seated at a dinner table, at ten o'clock in the morning. A vision of this sort is difficult to distinguish from Clairvoyance, and is constantly so miscalled, just as any subjective hearing of voices is miscalled Clairaudience. I admit the frequent difficulty of distinction. Happily, we have usually the obvious ground of coincidence, the comparison of time, place and content of message.

"(b) The figure may be thought of as having relation to my surroundings, so that I may see my friend, who has pictured himself as calling on me, in the act of lifting the latch of my garden gate. This is an instance when a hallucinatory figure may be excusably mistaken —as frequently happens—for a real one.

"In all subjective analysis and observation of this kind, there are two constantly recurring difficulties, both of which have to be reckoned with: the element of surprise and the element of expectation. Each is in its way a serious interruption—the shock which partially unnerves, the antecedent knowledge or apprehension which over-stimulates the activities, so that discrimina-

tion between what we see and what we *think* we see, adds another feature to the problem of exact observation.

"It must be a very hardened observer indeed who does not feel some degree of emotion, whatever its kind, however familiar its occurrence, at the sudden extension of one's purview; and it is, in many cases, only afterwards that one analyzes the brief impression.

"This, inevitable as it is, emphasizes the importance of deducing no rule from a single, or even from a few, examples. It is so easy, and yet so fatal, to read back the proof of any theory one is anxious to establish!

"On the other hand, expectation too is a serious pitfall; far more serious, I believe, than we are ready to realize. The question is not one upon which time will permit me to enlarge; but I believe that the extreme difficulty which has beset all my mechanical experiments in crystal gazing is to be found equally, though less obviously, in every analysis of sense impression. There is the difficulty of, so to speak, physical expectation, and the difficulty of mental expectation, this last being both conscious and subconscious.

"There is one danger of which I say nothing, because, in truth, I know nothing of it: the alleged danger to health of mind or body. For myself, I am perfectly healthy; accustomed to an active life spent, in great part, in the country; riding, walking or gardening; a lover of animals, flowers and country pleasures. My health, like that of most, has suffered interruption, but I can emphatically say that my psychical experiences are clear and abundant in proportion to the perfection

of my physical health—that weariness or exhaustion, which might render them dangerous, makes them, as a rule, impossible. . . . "

This testimony is certainly of value, in that it had been commonly believed, until a few years ago (relatively) that all hallucinations and other quasi-psychic experiences were necessarily abnormal in character, and it was really not until the Census of Hallucinations was published that it was realized by the scientific world that perfectly sane and healthy individuals might have such spontaneous experiences also (even fairly frequently) throughout life, without in any way impairing the physical or mental health.

Of course such experiences differ considerably: what would be true in one case would not necessarily be true in another; but it is by the comparison of numerous cases of the kind that information of value may ultimately be derived. In a case known to myself, *e.g.*, a normal, healthy young woman, fond of athletics, and with a keen sense of humor, has had literally hundreds of experiences of the kind, many of which have turned out to be veridical. Occasionally these impressions are more or less definite; more often symbolic; often so ill-defined as to be indescribable. She knows only that something is happening to someone of whom she is fond, or whom she knows well, on such occasions.

Sometimes these impressions come in the form of dreams, sometimes as waking visions. They are usually visual, more rarely auditory, most frequently emotional in character. Many of these have been checked-up, and

found to correspond to actual fact, *e.g.*, the sudden, accidental death of some friend. Inquiry elicited a considerable amount of valuable information concerning the mechanism and form of these impressions, and especially the sensations, thoughts and general feelings in connection with the reception of these psychic impressions. These subjective sensations may be summed-up in the following brief analysis of the distinguishing characteristics between normal (or abnormal), and genuinely 'psychic' impressions:

(1) Their *exceptional vividness.* While the majority of this subject's dreams or mental images were relatively fleeting and vague, those which were prophetic or coincidental stood out clearly at the time, and remained vividly fixed in her memory. They constituted milestones in the stream of her normal mental life. This characteristic would, I am sure, be found true of a large percentage of psychic experiences of all kinds—not alone visual hallucinations, which might well be expected to stand out prominently as unusual and exciting experiences, but dreams and emotional promptings of all sorts, associated with supernormal occurrences. This characteristic was well marked in the present instance, and emphasized by the subject as a most distinguishing characteristic of her experiences.

(2) *Coherence.* Another characteristic of these supernormal impressions was their clean-cut, definite, logical and orderly form, as contrasted with the illogical, vague, shadowy and disjointed impressions usually received from dreams and similar subjective experiences. They constituted within themselves definite story-impressions,

welded together into a consistent whole; and not a series of mere picture-impressions, having no logical connection one with another.

(3) They appear *sensible.* Unlike most dreams, these psychic impressions seemed normal and logical at the time, with but little phantasy connected with them. They appeared to be products of a conscious, rather than a subconscious, mind. They were never absurd or fantastic, never bizarre. They made sense, and seemed to fit definitely into the subject's normal life, just as would a message from some intelligent person, giving sound advice. This again differentiated these experiences sharply, in the subject's mind, from ordinary subjective phenomena.

(4) Their strong *emotional tone.* I have mentioned the powerful effect these impressions usually had upon the subject's inner life, and the state of depression into which she usually fell while experiencing them.

(5) Their *impressiveness.* Invariably these experiences made a deep impress upon the subject, especially at the time, and remained vividly in her memory afterwards. They were never flippant or meaningless, but purposeful and sombre. They certainly served to impress the subject with the seriousness of the experiences, and influenced to some degree her whole outlook upon life—causing her to become less materialistic and more serious.

(6) They seem *disconnected from the daily life.* Many of our ordinary dreams, and perhaps the majority of our day-dreams, hinge more or less directly upon events in the daily life. These psychic experiences do

not seem to. They appear to relate to *another* person's life entirely—his actions, experiences and the incidents which befall him. It is as though the incidents were taken from his life and viewed from some fourth dimensional realm. They seem to have no intimate and personal relation to the life of the seer. As James would express it, there is no 'warmth and intimacy' about them —common to our own experiences and memories. This impersonal characteristic was also noted as very striking and curious, in connection with these psychic impressions.

(7) They are nearly always *tragic.* Happy or pleasant experiences are seldom or never sensed in this manner. Perhaps some depth of emotion is reached in the presumed Agent at the time of tragedy or accident, which cannot be plumbed in any other manner or at any other time. This may 'open the door' which would otherwise remain closed. All psychic students must have been impressed by the fact that so large a number of psychical phenomena cluster around the moment of death. In cases of near-death, it is possible that this same Secret Spring is touched (whatever it may be) and that the *telergy* which hypothetically accompanies all psychic transmission is released, which would otherwise remain pent-up within the experiencing Agent.

(8) *Fear.* A definite sense of impending calamity or catastrophe accompanies nearly all such impressions, bringing with it typical mental and physiological reactions. This is in strong contrast to our day-dreams, which are almost invariably pleasant, and to the majority of our ordinary dreams which (with the exception

of nightmares) are usually not unpleasant. Yet, accompanying all these psychic experiences, there is invariably this sense of fear, whenever an accident or death is sensed in this manner.

(9) They *affect the 'Solar Plexus.'* A sinking sensation, coupled with a distinct feeling of nausea or faintness, accompanies all such premonitory or warning impressions. This sensation is often sudden, as though a blow had been struck—leaving the subject breathless and agonized for the moment. No such feeling ever accompanied any experiences other than those felt, at the time, to be 'psychic' in character.

(10) The subject always felt that these Impressions *were directed by another personality.* This is perhaps the most striking characteristic of all, and would seem to indicate their possibly external origin. It was naturally difficult for the subject to describe in detail her feelings in this connection; but as nearly as she could analyze them they gave her the definite impression that some mind external to her own, and foreign to it, was 'projecting' upon her sensorium the pictures or impressions which she received, which had nothing to do with her own constructive imagination, or with her associations and memories, but were impressed, magic-lantern like, upon her inner faculty of perception. This was perhaps (to her) the most impressive fact of all, causing her to believe in their probable spiritistic source. She seemed quite assured of their mental externality, and that they could not possibly have originated within herself.

* * * *

These were some of the outstanding subjective impressions in this particular case, which seem to me to throw interesting side-lights upon their nature and origin. In some respects these agree with, and in some respects they differ from, those in other cases. Accounts from individuals who have had spontaneous telepathic experiences more or less all their lives are always of value, especially if these are carefully observed and critically evaluated by the recipient at the time. The following 'case-history' is of this character, sent me a few months ago by a young man in Canada, Mr. John R. Cooper, who has had, as will be seen, not only a variegated life, but also one containing many unusual psychic experiences. These he has sifted and analyzed in what appears to me a very remarkable manner; more studies of this kind might throw some real light upon the mechanism of telepathy. Aside from certain minor verbal alterations, the account is given *verbatim,* just as it was sent to me. Mr. Cooper entitled it:

AN ACCOUNT OF MY EXPERIENCES IN TELEPATHY AND OTHER SUPERNORMAL PERCEPTIONS

I have travelled a great deal since I was born 32 years ago, and have been "on my own" since I was 16.

About the first occurrence that I can remember "out of the ordinary" happened when I was about 11 years of age; I was in Guatemala City then, and was exploring the bottom of one of those extraordinary "Barrancas," or valleys, a thousand feet or more deep, which encompass the City on three sides.

These dark, mysterious ravines support a riotous tropical vegetation—wild bananas, bamboo, ceiba, and many other tropical trees, many festooned with orchids and vines. A profusion of lovely tropical plants covered the bottom of the hot valley and lined the banks of the darkly mysterious little stream which meandered its way between the clumps of vegetation and the great masses of lichen-covered rocks which had fallen from the steep sides of the valley in days gone by. Great yellow butterflies with large black spots on their six-inch wings floated lazily through the hot, damp, sweetly-scented air. . . .

A canyon-bird's lovely notes broke the stillness, coming from far down the valley. . . .

Suddenly I had a strange, overpowering feeling *of having been in that spot long ago.* Everything seemed so strangely familiar, yet somehow different. . . . There should be a road along the valley-bottom, instead of the faintly-visible trail that I was treading. I was sure that a temple lay just a little further up the valley, and that it would be in a very unusual place, perhaps behind a waterfall.

I hurried along the pathway, which seemed almost to be peopled with dark-skinned warriors and priests, with their feather headdresses and cloaks, shadowy, but somehow very near. I seemed to *know* every bend of the valley before I came to it, and finally there burst into view a waterfall. So sure did I feel of the existence of something behind the fall that I scrambled, though with much difficulty, around the foaming pool at the base of the 100-foot fall, which was flung several feet

clear of the base of the cliff by some obstruction part way up the fall. Here sure enough *was* a cave, completely hidden from view at a distance of even a few yards by the falling water, with the water-worn remains of some steps leading up to it. The sign of the Feathered Serpent was still quite plainly visible, sculptured round the doorway, the head and neck in an inverted position, forming one lintel, the body forming the top of the door, and the tail the other lintel. Inside there was nothing but a few broken slabs of stone, possibly the remains of an altar; but the carving on the doorway gave, I think, unmistakable evidence of the once-sacred use of the cave.

The remarkable part, to me, was not the discovery in itself. . . . That was probably of very little archeological or other value, but the feeling of *having been there before;* that was the remarkable part to me. . . . Also the strange feeling of the sureness of the existence, and the foreknowledge of the location of the shrine. . . . How can that be explained?

I was all alone, and only a young boy, but so vivid and indelible was the impression made upon me that I believe I could walk straight to the spot today, should I be there. . . .

Years slid by, and during most of my adolescent period I had no more really noteworthy experiences, until the year 1922 or '23, which found me in Northern B. C.

I was starting to make a home for my people and myself. My sister had come up from the U.S.A. for her holidays with us. We both loved mountaineering, and

this place, in the heart of the mountains, gave us ample opportunity to satisfy our hobby to the full. So, on a cloudless August day, we set-out to scale the great Seven Sisters group of mountains some seven miles away.

She had her camera, which was a really good one, in a leather case, slung from one shoulder, a present to her from her Firm, and much prized. I, with an old battered relic (which, however, took good pictures) in my knapsack.

Up and up we went, pushing our way through dense hemlock thickets, through open mossy glades. Up sheer gravel and rock banks, and over endless benches where we walked, sometimes for long distances at a time, without touching the ground, walking on the windfalls—the slopes below timber-line having been fire-killed and fallen in.

No trail in those days; you simply got through where you could. No trail left behind. . . . At last the timber thinned out, and we came to Alpine vegetation, stunted pines, wiry grass spangled with beautiful mauve flowers, marmots whistling, then bare rock slopes. . . . Magnificent views unrolling in every direction.

My sister reached for her camera. . . . It was gone! The strap must have broken . . . her prized camera was lost! So we ate our lunch, explored a little, took a few pictures with my camera, and hunted for our trail up. We might as well look for a needle in a haystack. So we gave it up and went home. However, on awakening next morning, I had a feeling that I might be able to, in fact that I *would,* find the lost camera.

So I set out, up the mountain. As you remember, there was no trail to guide me, and practically no signs. But still I was impelled to follow a certain course up the mountain, even though I frequently argued with myself that this did not *look* like the same route that we had followed the day before. This internal argument seemed to get stronger as I was going across a burned-over area. . . . I was sure that it could not be the route, but still something stronger than reason made me continue. Reason eventually won, and I was standing still pondering which route would be best to pursue, standing on top of some windfalls, when I looked down at my feet, and there, lo and behold, was the missing camera, hanging by its shoulder-strap from a limb on the windfall, less than a yard below my feet. This experience I can verify. How can this be explained?

Was it only a coincidence? If so, it is truly remarkable, as a camera is a small thing, and a mountainside a very, very large place!

Soon after this, some new people moved into the valley from the prairies; the man an ex-officer in the Imperial Army, blind in one eye, disabled from war-wounds. His wife, an ex-V.A.D. Nurse, also ill from her war-work in Gallipoli and elsewhere, and from overwork on their 320-acres of sand that they had tried for three years to farm on the prairies. Their partner, a youngish man of some 30 years of age.

These people took the next place to mine (I had only just got my place at that time) and, naturally, being our only neighbors for miles, we were thrown together considerably. My neighbor's wife was some ten years my

senior, only seemed much more, on account of her long illnesses. She and her husband both came from good stock in England, and were therefore cultured and educated far beyond the inhabitants of the Valley, who were very much of the "frontier type," good hearted in some respects, but very petty in others and absolutely lacking in culture or even education, beyond the barest rudiments.

So, naturally, we neighbours found much in common, and as I have always taken a very keen interest in Telepathy and all things supernormal, we eventually discussed the matter. It appeared that B, as I shall call her from now on, was very psychic, coming of a long line of clairvoyant people, and being gifted herself with telepathy and second-sight to a very remarkable degree. She was (here let me explain) very "straight" in every respect, and our friendship was one of that rare type between man and woman that sometimes occurs. A blend of comradeship and spiritual friendship with no coarsening admixture of the physical or sensual to mar it. Till the last days of our friendship we always held it on this high plane.

One day, a few months after I had met her, and soon after we had discussed the possibilities of mental telepathy, I was making poles in the woods, about two miles from home, working hard, and thinking only of my work, when suddenly there flashed through my mind a picture of her filling jars with cauliflower pickles—just as plain a vision as if she had been a few feet away instead of two miles. Sure enough, when I got home, she had her cauliflower pickles put up, and she had con-

sciously tried to send me the picture as a simple test. I had not known anything of her plans for the day. . . . However, we had proved it could be done.

A few weeks after this there happened one of the most remarkable things I have ever heard of in this connection. I was again making poles, this time in a particularly tough place, where the trees stood very close together, with willow and hemlock thickets everywhere. The falling and making were both very bad. I had a vague feeling of uneasiness which I could not define, but was so engrossed in my work that I did not stop to analyze it or to look around me. This feeling lasted, I should say, a good half-hour.

When I got home, B. met me at the gate, and asked me if I had been conscious of feeling someone watching me. I told her of my uneasiness, and she told me that she had had a clairvoyant glimpse of two "bad" Indians behind a very large stump, out of my sight, plotting to kill me, while I, cheerfully unaware of my trespass on their rights, was cutting down the timber that constituted a particularly choice tid-bit of their trap-line. She tried to attract my attention mentally, but owing to my concentration on my work, she was unable to penetrate my consciousness. So B. did what she said was the hardest task she had ever attempted. She concentrated *on the two Indians,* and made *them* feel that *someone was watching them.* They became alarmed, and left their hiding place and the scene. That night she sent me a vividly clear picture of myself, working at my trees—chopping, hammering, sawing.

Every detail of the scene was exactly true to life. Also

that of the two Indians squatting among the willows and reeds, beyond a large stump, behind me and a short distance away, quite out of my vision, whispering to each other.

The one whose trap-line ran over my limit, with his evil face contorted into horrible lines of rage, was showing his companion by pantomime how he would throttle me. Then their uneasiness, their quick glances around them to try and discover their unseen "observer," finally their growing fear getting the better of them, and their exit from the scene. Next day, when I went back to my work at the same place, I found, sure enough, the stump she had pictured to me the night before. Also the trampled weeds where the Indians had squatted, and the faint trail through the underbrush where they had departed.

A remarkable thing: B. had never seen my work-place in the woods, nor had she any means of knowing exactly where I was working.

A few days later I was in K., a near-by Indian village, when to my intense amazement I came *face to face* with the Indian who had intended to throttle me. So vivid had been the picture that I had received that I immediately recognized his horrible face. He must have recognized me too, for he looked down to the ground, averting his eyes from me, and turned red in the face (!); then walked off in the opposite direction.

I had never seen him in my life before; neither had B. Neither of us knew he had a trap-line in our vicinity, or on our limits. His name, and the latter fact, I discovered by inquiry later; also the fact that he was a "bad"

Indian, he having threatened the life of a white prospector in the hills on one or two occasions previously.

Twelve years later, just recently, I saw him again, and recognized him. That I should consider a really noteworthy experience, viewed from any standpoint.

Again, a short time after this, I was working the timber by myself when, for no apparent reason, I was startled by the sound of a large tree crashing close by, accompanied by an almost overwhelming feeling of fear, and an intense desire to run. . . . I looked about me. . . . The forest was absolutely still, save for the chatter of a couple of squirrels playing nearby.

I pulled out my watch: 2 P.M. I felt that something was possibly wrong at the neighbors', two miles away. I waited for a few moments, then concentrated, but could get no impression of anything out of the ordinary —so continued my work. . . . Curious about that inexplicable feeling of fright, and the sound of the falling tree, when the woods were still, for nothing was falling. . . . When I returned home I asked B. "What happened at 2 o'clock? Did something frighten you?" "Why," she said, "that is very curious, because an enormous tree fell over just behind the cabin; it felt and sounded like an earthquake, and gave me a terrible fright, as I was not expecting it." The day was absolutely calm and still.

These are examples of two kinds of Telepathy, the case previously narrated being an example of the 'conscious' type of the highest order; the latter entirely 'unconscious,' but none the less vivid.

After this we conducted many experiments along

telepathic lines, simple for the most part, it is true, but none the less interesting. For instance, we often used to "call" each other in the mornings—half a mile apart—by concentration. I sent numerous "pictures" of places I had been in, and they would be received accurately and in detail. It worked just as well one way as the other. . . .

Then, next spring, she had to go to a hospital for a very serious operation, and I concentrated, on several occasions, and "visited" her in the astral form.

I was able to tell her husband the day she was operated on, and what the operation was, *four days* before he heard by mail. We did not know what the trouble was when we carried her to the train on a stretcher. . . . R. was 139 miles away.

By "visiting," I mean that by intense (and very exhausting) concentration, I was able to project my mind or inner self, and materialize myself in her presence. Also, to be able to talk to her there, and she to me. A very curious sensation, since you feel that your physical self can see your astral self—controlling its actions, putting the words into its mouth and having them spoken. . . . It is like hearing with your physical ears the replies your astral self hears, just as the operator in a puppet show can see and hear his puppets, as they do his bidding.

Yet you are afterwards enabled to visualize in your material brain the scene "visited," and recognize it and its details. Thus, I saw the Ward, and told B. where she was situated in the hospital, though I had never been there. . . . Afterwards, when she moved to a friend's

house to convalesce, I saw her room, and was enabled to describe it accurately, both to her and also to her friend, at a later date.

I may mention that I did not know that she had left the hospital, nor had I any idea as to the location of her friend's home, or the appearance of her room. That is, to my mind, the remarkable part.

Later still: 600 miles away. Again she had to go to a hospital. We did not know the exact date or hour of her operation; yet at 1.30 P.M., when I was working on a threshing outfit, I had all the sensations of becoming unconscious under ether, though my work was not interrupted at all, and I could see and hear all that was going on about me, on the stack of wheat sheaves. I had never been under ether at the time, but I have since then on several occasions, and the sensations were absolutely identical. Also, hours later, I felt terrible pains in my abdomen, exactly like those caused by a very large wound. It transpired that she had gone under ether for a very serious abdominal operation at 1.30 P.M., and came out of the ether at the time I suffered the pains, on the same date. . . .

There are hundreds of other cases in which we employed telepathy for commonplace but very useful purposes—sending for instance for articles that had been omitted on the shopping list, when I was in town, miles away from our dairy; advice as to the hour of return, etc.

While, in a few cases, these messages turned out to be imaginary, yet, on the other hand, in the vast majority of cases they were correct, and received as dispatched.

Then later—still on V.I., but in town: we are running a large, up-to-date dairy. I am driving the delivery truck, leaving home about 4 A.M.

The little one-ton truck is loaded down to capacity, with nearly 1½ tons of milk, bottles and cases. I am able to drive fast, 40–45 miles an hour, rain or shine, the truck never having been known to skid.

Pitch dark, the rain pouring down in sheets, and bouncing off the glistening black road in the glare of the headlights. Nearing a long, well-banked curve, with a white fence around it, suddenly, to my surprise, I saw, in the light of the headlights, an old lady, very bent, with a shawl over her head, trudging slowly along the right side of the road in the pouring rain.

I was quite close to her before I saw her. . . I immediately took my foot off the accelerator, but did not use the brakes for fear of skidding. I intended to offer the old lady a lift. As I neared her, without any warning, the truck went into a terrific skid, right across the road to the left, into the middle of a shallow ditch, missing a telephone pole by inches, then clear across the road again to the right, coming to rest on the grass on the side of a deep ditch.

I looked out of the window of the truck to get my bearings, and there to my amazement was the old lady standing on the running-board, leaning forward into the truck through the open window, smiling at me. She looked at me with the kindest expression in the world, just for a moment, then disappeared.

She had an old, old face, very wrinkled, with very deep blue eyes, kindness written in every line of the

face. She was dressed like an old Scotch or Irish peasant, with a plaid shawl over her head, clasped at the throat with one hand; her silvery hair flowing beneath the shawl over her forehead. I did not know anyone, living or dead, who resembled her, and do not know why she came. Possibly, if I had not slowed-up for her, I might have hit the telephone pole, with very serious results.

I am inclined to think that this is the most feasible explanation, for about three months later, *in broad daylight,* about three miles from this spot, I saw her again! I had come to a place where an exceedingly steep hill runs into the highway I was travelling. . . The old lady appeared about 150 yards before I came to this intersection, standing by the roadside. As I passed her, I looked out of the window, and there she was again, standing on the running-board, looking in, smiling. So startled was I that I released the throttle and applied my brakes. This action undoubtedly saved my life, for, just before I reached the intersection, a large, heavy car, the rural mailman's, shot down the hill, completely disregarding the "Stop" sign at the intersection, shot across the road in front of me, and came to a stop near some mail boxes on my side of the road. I missed him by inches.

When I had passed this car, I looked again, but the old lady had gone.

Had I not slowed-up in my surprise, a collision would have been inevitable, with fatal results, as the impact of the ton-and-a-half truck with the heavy car would have been terrific, at that high rate of speed.

How can this be explained? "Hallucination," perhaps you will say? I am convinced otherwise, however.

B. and I finally parted company, under very unhappy circumstances, and we have never seen each other since.

I have met one or two other people with whom I can "do" telepathy to a certain extent. For instance, I can send messages to my wife, telling her how I am getting along in my business, or at what time I am returning home.

Also, I can "call" her, so that she has difficulty in remaining in the house, feeling just as if she were being dragged-out, quite against her will. . . . Possibly I have bored you with all this, but I will burden you with only one more incident. . .

This case is very recent; in fact only a few days old. I felt very ill for some time, and found, on examination, that an immediate operation was indicated; but I needed some money in the worst way—I had to have it, in fact, before I could go to the hospital. I wrote to some relatives, but felt somehow that this would not be fruitful. I tried everyone in our district, but everyone was in the same boat as myself. However one man lent me the train-fare to the hospital, with four dollars besides; so I went to the hospital, with a wife and kiddie to look after, in the depth of winter, with just four dollars to my name.

However, I felt sure somehow that help would come, and I was not disappointed. For no reason at all, I walked into the office of a perfect stranger, and after talking to him for about ten minutes he handed me a

check for the amount I required. Why did I feel impelled to go in and see this man?

That is only one of the many puzzles in my life.

THEORY AS TO THE MECHANISM OF TELEPATHY: WITH REFLECTIONS AS TO ITS ORIGIN AND THE POSSIBLE FUTURE OF THIS GIFT.

What follows is based upon more than fifteen years' actual experimentation in this field. Therefore, I feel that I have a certain right to speak upon it, even though I am no trained scientist.

It is my belief that telepathy is a more or less inherited power or gift; both my mother, and my grandparents on her side, were so gifted. B. also came from a line of psychic ancestors. . . .

I think that the ability to send pictures and travel in the astral body must denote quite a high order of psychic development—far more than would be required to send a simple name or number.

For one thing, a considerable degree of concentration and a retentive memory are necessary to do *three* things at once, *viz.,* (a) To be able to visualize your recipient, in order to make mental contact; (b) to call to mind at the same time all the details of the picture you wish to transmit, beginning on one side of the picture and working across the scene, just as a motion picture camera would; (c) to be able to send this picture at the same instant to your recipient—that is, to be able to superimpose your mind on that of the other person, causing him to see what you see.

I believe that this transmission is effected by some as

yet unknown form of energy, similar to electricity, and yet somehow different, generated in the cells of some portion of the brain, and released and directed through the office of the brain's master, the mind. At any rate the pictures, when they flash across your mind, often give what might be termed an electric shock—especially if they are vivid. Also, some of the physical contacts of the astral body do this—as for instance when the astral body touches the recipient with its hand. One is aware of an actual physical sensation, accompanied by this slight "electric shock."

At any rate, if one indulges too frequently, or for too prolonged a period of time, in this type of mental television, he is afterwards aware of a feeling of intense weariness, both mental and physical—especially mental. This would naturally point to the release of a comparatively large amount of vital energy, consumed in the transmission of these "conscious" pictures or messages.

On the other hand, the recipient does not feel any sensation of exhaustion, but often a feeling of exhilaration when the reception is over.

In the case of "unconscious" telepathy, however, when the message is transmitted without conscious thought or effort, the loss of energy is apparently practically negligible.

These "pictures" are not seen by the physical eye, but by some supernormal "eye," in the mind, which, in turn, recognizes such objects or scenes through the medium of the physical eye, when they are encountered in actuality. . . . That is the wonderful part of it. . . .

I find that I obtain the best results in transmission by, first, obtaining perfect silence, even if I have to close my ears with my fingers in order to secure this. One must have a certainty of freedom from interruption by anyone or anything, as other thoughts coming into consciousness will interfere with the necessary concentration, and ruin perfection of projection, or even prevent it altogether. This rule applies particularly to the transmission of pictures, as I have often sent and received simple messages, even quite complicated ones, while at work, when thinking of other things.

Secondly, one must generally exclude all other thoughts from the mind except the one to be sent, and the mental picture of the person to whom you are to transmit the message. These two thoughts must be absolutely synchronized, so that they are transmitted as one.

Thirdly, one must have perfect confidence in his ability, and leave all his scepticism behind. One cannot expect to get immediate results. If you are unable to induce telepathy successfully, it may be that the other person is on a different "mental plane" than yourself; in other words, you may not be "in tune" spiritually and mentally. Your minds must be in tune, to some extent at least, in order to complete the mental circuit necessary to collect and register the mental vibrations you are trying to transmit.

This is doubtless the reason why telepathy is more usual between friends or relatives; they have more in common.

Projection of the astral body is even more difficult; this necessitates a practical separation of the mind or

soul from the body—probably necessitating a sort of trance on the part of the transmitter.

This act induces a very curious feeling in the transmitter, and requires tremendous concentration on his part. After you have explored some of the labyrinthian channels of thought, you can tell where your innermost mind or soul is located; then, by intense concentration, you can cause it actually to leave the physical body, as I have described. It gives you a curiously detached feeling—to look down on your recumbent physical body from your new sphere of freedom. You feel a vague pity —almost contempt—for its limitations, as it lies there. You can see the dark landscape flying beneath you, as your new Self travels with terrific speed to its new destination. . . . Yet you are still bound by some invisible thread to your earthly body, which can recall you to itself, when it wishes. . . . Also the things seen and felt by your astral Self are transmitted back to your physical Self, and recorded in your physical brain, for future reference. This must prove that there is a line of contact maintained between the Astral and physical selves. . . . I have checked-up this phenomenon to my own satisfaction, and found it true.

All this may sound like the wildest hallucination to the average person, but I tell of my experiences with the utmost sincerity and the deepest conviction of their absolute truth, though I find it exceedingly difficult to put into words the very complex and intricate spiritual and mental processes and mechanisms involved in experiences of this sort.

Then, too, there are several points to consider concerning this projection of the astral self. Personally, I am inclined to think that it is very debatable whether the experiment is safe for the average transmitter.

In the first place, it involves an enormous expenditure of vital energy in order to accomplish the desired end. While it is an intensely exalting, exhilarating process during the period of transmission and projection, yet the aftermath is often a feeling of intense depression and complete mental and physical lassitude, approaching utter exhaustion.

Then, too, I do not know if I could succeed with anyone I did not know really well, capable of gathering my vibrations, so to say, and visualizing their surroundings for my astral self. . . This point is debatable, and I should like to prove it one way or the other by a series of ascendingly difficult and complicated experiments, with some really good telepathic subject at some distant place. . . .

Again, I believe that a person is taking a certain risk of separating his astral self from his physical self permanently—in other words, dying. . . . It has often seemed to me that the link between the two bodies is very slight, and might easily be broken by some means—as for instance too long an absence from the physical body, or some slackening of the will-to-recall on the part of the physical self, due to some unforeseen physical weakness.

I recall one occasion when I had extreme difficulty in re-entering my physical body, after an absence of more than an hour, and it was a truly terrifying experience, I can assure you. . . .

Regarding "Planes," as I call them: I believe that different persons are on different Planes, or states of development, or degrees of efficiency in the processes of the mind, just as there are enormous differences in physical brain-development. . . I believe, however, that by the right processes a person can raise the standard of his mind immensely. . . .

I believe that the brain is *not* the ultimate power, governing a man's destiny and achievements, but that the *mind* is master of the brain. . . . The brain merely controls the mechanism of the body, providing a storehouse of knowledge acquired in some physical way; while wisdom which is above mere knowledge comes only from the Mind.

In other words the brain manipulates the body at the behest of Mind, in much the same way that the controls of an automobile control the mechanism of the automobile, according to the wishes of the driver. A crude but effective analogy. . . I believe that it is the Mind which is imperishable, living forever, long after its span of existence in the human frame. . . .

Our little, finite minds are but infinitesimal fractions of the great Master Mind, the Lord of Creation, who controls all, everywhere, whose great waves of power are surging all about us wherever we go, and in us; could we but attune our Minds to the Great Mind—then truly nothing would be impossible!

Owing to the imperfections of the mind, as it is found in humanity, only fleeting contacts are made with this Great Mind. But it is, I believe, in these very contacts that all real progress is made in advancing humanity

along the road of progress towards its ultimate goal—human destiny and perfection.

Unfortunately the Light cannot penetrate for long, as the Curtain of earthly desires and cravings covers the window of the mind and prevents the continued penetration of the Light. . . I believe that there is a great awakening to these matters all over the world, as people, in their general perplexity and distress, turn to seek powers greater than their own. . . . Now, if people are taking an active interest in these matters, then they are opening the flood-gates of mind to the irresistible tide of the Great Mind, which is always flowing around us, seeking a way in. If we attune ourselves to any extent to this Power, individually or collectively, then a great wave of Wisdom will sweep over men, opening their eyes to their own pettiness, to their suicidal march of greed and militarism which, if pursued, will inevitably end in the complete submergence and destruction of our civilization.

Mankind, all over the world, would be drawn together by irresistibly strong bonds, in a way hitherto deemed impossible, simply by reason of their finite minds being drawn together by communion with one another, and by their collective communion, on a far grander scale, with the Great Mind, which would follow as a logical sequence. Humanity would have taken a great forward step towards the realization of the Universal Brotherhood of Man—far beyond that envisioned by the prophets of old.

So I make my plea for Telepathy the Science (and associated supernormal phenomena) which will con-

stitute the Gateway to the acquisition of Wisdom, which in turn will open the Storehouse of Knowledge necessary for the progress of mankind, in the truest sense of the word. This will not come about because of racing airplanes and giant ocean greyhounds—certainly not through battleships, tanks and poison gases, but through social progress and spiritual growth, and the consequent freeing of mankind from the ills which weigh it down. Eventually a life of abundance and happiness will be attained by all mankind. . . . A baby science today: yes, perhaps; but who can tell what it may lead to eventually; perhaps the greatest of them all! This long-rejected, ridiculed and despised Cornerstone will make possible the completion of the Temple of Humanity, dedicated to the Master Mind. . .

I believe that the Master Mind is as a mighty river, with great falls and rapids, sources of boundless energy, and that we are the spray liberated by that great Force of Forces. I believe that our minds are as the tiny globules of water in the air, thrown-off by the parent river, trembling weak and uncertain in the atmosphere of the Universe, *but still a part of the great River.* And, after a few brief seconds, we fall once more into that River (at death, so-called) to constitute once more a part of that mighty river of life, which flows on through all eternity, without beginning, without end, without space or time, life or death—immeasurable, infinite, everlasting!

* * * *

This account is typical of many, in which psychic experiences have been fairly constant throughout life.

Various "psychic autobiographies" have been published, and they always contain matter of interest and some value. There is room for more of them! A comparative study of such material should be made; but so far as I know this has never been done.

Apart from distinctly supernormal cases, however, in which telepathy, clairvoyance, etc., predominate, visual and similar data are often of distinct value, as throwing light upon the workings of the subconscious mind—especially if these are in some unusual bodily or mental state. Records of experiences under the influence of drugs are always of interest, and a fairly voluminous literature upon this subject already exists. So far as I am aware, however, no psychologist has considered it worth his while to make a detailed study of this mass of data—comparing such visual, emotional and auditory phenomena with those observed in delirium, in trance, in maniacal cases, in ecstatic cases, in cases of dying patients, in delirium tremens, in cases of visceral hallucinations, or those noted under the influence of various anæsthetics, etc. A careful, systematic and comparative study of this whole subject could not fail to yield results of great psychological value, and it is to be hoped that some such study will eventually be made.

As an example of subconscious material of this character—showing its highly suggestive and symbolic nature—I quote the following account, written by my wife, dealing with several experiences of her own, while under the influence of ether. It is very obvious that some obscure portion of her mind evolved these complicated visions, while her conscious mind was totally

eclipsed. *What* portion of her mind did this—and how? Perhaps Jung might justly annex part of it; the rest is not so easily classified! However, here is the record, just as it was written:

EXPERIENCES UNDER ETHER

The following account is to a certain extent autobiographical, since it deals with my own experiences under ether. It is presented mainly as a psychological study.

My childhood days were those of the average girl, doubtless, but an invalid mother and an irritable, careworn father provided an atmosphere anything but cheerful and happy. Still, excellent health and a naturally buoyant nature kept me from becoming morose or abnormally introspective.

This brief description of the background of my early life is necessary in order to give full significance to the account I propose to give of my later experiences, while under the influence of ether. What is essential to remember is that, during those early years, I had absolutely no contact with any persons having Occult interests or knowledge. Nor was I ever associated with such persons, thus overhearing discussions upon these topics. The primary "meaning" which life held for our family was that of continuous struggle against misfortune and economic pressure. My parents were extremely liberal in their religious views, and no emphasis was placed upon so-called 'spiritual realities.'

With this background in mind, involving as it did a complete ignorance of the more subtle nuances, I grew

to young womanhood—perhaps inclined to self-analysis and somewhat introspective, but with no deep thought processes, and certainly with no clearly-formulated philosophical conceptions. Naturally of a shy disposition, I had little intimate contact with others, and the small town in which we lived yielded nothing in the way of intellectual pabulum.

In my late 'teens I was obliged to undergo an operation which required an anæsthetic. I inhaled ether for the first time. My memory of that ordeal is one of awe and terror.

I can remember feeling a strange rigidity of body, as though it were held in a vise, and of lying upon my back, looking up through a long tube, which had a circular opening at the far end. A terrific rhythmic pounding, *staccato* and piercing, as though some fiend were hammering the top of my head with a trip-hammer, was felt; then the gradual fading-out of physical sensation, and the feeling of being drawn into some gigantic spiral—down, down, through that dark tube which was before my eyes—these were the sensations experienced during the earlier phases of my "vision."

The continuous, rhythmic hammering seemed to drive me frantic; but a strange and more subtle terror gripped me as I seemed to sense impressions given me by events that were being shown, like rapidly moving magic-lantern slides, at the far end of the circular tube. I could not seem to grasp the meanings or implications contained in these scenes. I knew only that they went on interminably, and that I was held, vise-like, so that I could not escape the necessity of watching them pass.

I came out of the ether weeping and crying aloud, in agonizing tones: "Oh, you don't understand—it's Eternity, it's Eternity!"

Now, the strange thing is that, although there may have been a vague fear of death, there was at that time, I am sure, no conception whatever of the meaning of the word "eternity,"—beyond the general one of its being a long, long time. When my mother asked me what I had meant, I did not have any idea: I knew only that it had been a terrible and breath-taking experience, which had frightened me to the point of near-desperation.

It was some years later when I was again operated upon, and repeated the ordeal of the rigidity, the spiral, the rhythmic pounding, and the scenes which somehow terrified me without my knowing *why* they did so.

Several times subsequently I had this experience, over a period of ten years or so, always with the same aftermath—that of terror beyond description.

I was by this time a wife and mother, a student of civic affairs and very active in Club and welfare activities. Life had taken on meaning, and wonder as to its ultimate significance had begun to plague my mind.

I began to read philosophy, psychology and kindred subjects, and was led from these (and their limitations and apparent failures to provide an answer to my questioning mind) to an interest in the psychic and occult factors and theories.

Then, for the first time, I began to get light on some of the incidents remembered from my ether experiences: the Spiral, symbol of Eternity; the rigidity—a

cataleptic state during the projection of the astral, and several such symbolic occurrences intrigued my mind, because of the memory of my individual experiences.

Some degree of my former fearfulness and desire *not* to think about the 'ether dream,' as I called it, left me, and was replaced by my interest in trying to analyze the various steps I had taken on each occasion.

About this time I again took the ether anæsthetic, and this time, with the resistance decreased, I retained enough conscious desire (to know more about its meaning) to project, as it were, my attention *through* this tube to the spot where the circle showed the scenes that had always been the supreme terror of all—(though *why* terrifying to me was inexplicable) since heretofore terror had overshadowed all meaning.

This 'will to understand' brought a different aftermath; but, following this particular experience, I realized that what had happened on all previous occasions, but which had been blotted from my memory, was the same,—as follows:

As I would lie, gripped by rigid bands, looking-up through the tube, the never-ceasing pounding gradually became fainter, less insistent, and the Spiral formed a path along which my eye travelled to at last see these scenes passing-by the far-off, circular end.

These scenes were not those of actual figures or objects, but rather "impressions." I would get a distinct impression of some phase of my life, gradually moving into view from the left, and crossing the center of the circle to pass off the scene at the right.

As this "impression-scene" moved, I would feel anx-

ious as to its progress, and as it reached the center I would suddenly think to myself, with a sensation of relief, "oh, this is familiar; I recognize that"; and this state of mind would continue until I realized that the familiar scene had passed, but that a new one was about to appear!

At this point terror would hold me in its rigid grasp again. Fear of the Unknown, I suppose, was the underlying factor. This dread would hold me spell-bound until the *new* scene was sufficiently in evidence for me again to feel relief at the flash of a scene of a familiar or recognized thing; and then, as it moved away, the same blank despair and dread.

I could feel myself braced for this new, unfamiliar Thing, and *hear* myself think "this time the *change will come!* I do not want to look, but I cannot move. Oh, this time it will be the end!"

But, lo and behold!, time after time I would brace myself for the fatal change, only to breathe a sigh of relief, as "familiarity breeds content" (as the negro said). About this time it seemed to dawn upon me that this was a *series* of scenes, rather than individual pictures, as though they were linked into a chain.

I now began to fear the *ending* of the series—when suddenly, to my surprise, I found that I was viewing over again the first of the series. I heard myself thinking "why, this is the first one over again"; and as they would progress, I ceased to fear the end of each scene, but transferred my dread to the end of the series, when I felt the terrible unknown End would occur! There seemed to be always seven or more scenes in each cycle.

After going through this process for years and years, as it seemed, oscillating between relief and despair, every now and then dreading the new turn of the wheel, so to speak, I began to see that, instead of the dreaded end, there *was no end,* but rather a continuous going round and round in a circle.

I kept constantly coming back to what I had felt was the beginning of the series, and thinking to myself "well, here I am, starting this thing all over again"; and gradually a despairing thought took hold of me and struck me to the very vitals. I could not bear to face this new horror: it was the horror of there being *no end,* no beginning, just a continuous circle of existences. There was no way out; I must go on and on and round and round forever! *This* was Eternity, and I came out of the ether again weeping and moaning "Oh, you don't understand. It's Eternity, it's Eternity!"

There was a period of intensive study, after this, a search for life's meaning, and the explanation of the symbolism involved in my ether experiences. So much so that when, once more (and for the last time) it became necessary for me to go under the ether anæsthetic, all fear seemed blotted out by the keen desire and determination to *find* the true meaning, hidden in this maze of symbolism.

Where, as in the first few instances, my terror of the 'Ether Dream' experience had caused me to fight and twist and turn, trying to avoid unconsciousness, in this my last venture I quietly and serenely inhaled the noxious fumes, and welcomed the rhythmic pounding

which heralded the approach of oblivion and the *new* state.

Imagine my surprise at finding that the shrill pounding suddenly ceased, and there was a crackling, as of electricity, and a sensation of *light;* and then the feeling of my disintegrating into millions of small particles, diffused, yet each particle remaining related to the others, though not in contact with them.

As this crackling, sputtering process of diffusion took place, a strange sensation of floating-away occurred. There was no sense of restraint or rigidity, no terror. There was no spiral, no tube. . . . But I suddenly found myself in an elongated form, resembling a mist or a tenuous cloud, rising-up and round and over the scene of my former experiences, and swinging gently in space —*free!* There was a glorious feeling of peace and serenity and security. For the time being, it was enough to lie there in space. . . Then a gradual re-assembling of the mental faculties, like an awakening. There seemed to be a gentle wind blowing, with a soothing, hushing sound—shooshe,—shooshe—as I swung there in high space.

I *heard* myself thinking (it was like hearing the ticking of a clock) "Why, this must be the wind that blows between the worlds!" and I gradually focussed my attention—my form seeming to take shape again, as it were —and *looked* into the distant vastness; and, as I kept looking, further and further, below and to the left, I realized that I could, from my vantage point, and by intense concentration, *see all!* If I looked *far* enough,

in any direction, I returned with a circular motion to where I began, and *all* was in view!

Then a great light seemed to dawn, and I seemed to announce aloud, "It is only a question of remembering! *If we remember back into the past far enough, we can remember the future, for all is connected and all is One.* It is *all* a question of remembering; that is the secret! It is not a small circle, or a series, or a confining area, but a vast, never-ending expanse, and, by *remembering,* all confusion is routed, all terror ended, all problems solved!"

For the first time I regained consciousness (earthly consciousness) without the moaning cry anent Eternity. I had lost fear; I was confident that all was well. At last I felt secure and *free.*

On former occasions, when regaining consciousness, with lapses into unconscious periods, I remember thinking, "Oh, this is the normal state; this breaks the spell of the eternal round." And then I would suddenly feel *sure* that the earthly experience was only *one* of the series, and that it was no more 'normal' or 'real' than any of the others (while they were being lived through).

By counting them, I had discovered that there were nine separate epics in the series, before the first of the series recurred. There also seemed to be colors connected with them, forming a sort of rainbow series—white for the original scene, then red, orange, yellow, green, blue, indigo and violet; then a white, misty period, with a red color reappearing, together with the recognized first episode of the circle-series.

Now, the odd part of all this is the fact that, although

the meaning of the experience had not been apparent to me until the last experience, or until after I had had the general idea in mind through my studies, still the actual sequence of events *had* been there *from the very first experience*—before there was any remote possibility of my subconscious having picked-up the idea and elaborated it into an "ether dream."

During the years of the earlier experiences, there had been a complete and total mental barrenness. Even the word "eternity," as I have said, was *only* a word. I had never even speculated as to its implications. As I look back, it seems incredible that a potentially good mind could have been so empty of any but commonplace, material ideas. I had no religious leanings, had given up the idea of a God (personal), with my sudden awakening to the fact that the Santa Claus I had been taught to believe in was a myth, and non-existent. Finding out the deceit my parents had practised had completely disillusioned me!

Considering that, in these experiences, the identical sequence was repeated over and over again, with the terror of the unexplained overshadowing all meaning, it would seem that one could not attribute these occurrences to the subconscious mind, since there had been no opportunity for the absorption of such symbolism; therefore it seemed to be "real" and to come from some "outside" source.

The final experience could of course be explained by some inward process (conceivably); but what about the others? How explain them in all their minute detail? This seems to me the *crux* of the whole matter.

The details were there, but the meaning was lost in a cloud of fear. The interpretation could only come when the mind developed to the necessary degree. But *before* the mind *had* so developed, the incidents occurred just as related, time and time again. What, then, was the causal factor? I confess that question is still unanswered in my mind. Perhaps the *experience* is the answer, after all!

NOTE

Since writing the above, an incident of considerable interest has occurred. A friend of mine, Mrs. R., who had taken ether on several occasions before, with most unpleasant results, was about to undergo a serious operation. Hearing of this, I at once hurried down to the hospital, taking with me the "Word List" we had employed with Mrs. Garrett—my intention being to give her the list that night, so that, in case the operation turned out "unsuccessful," she might attempt a *post mortem* communication, in which she would answer the list which had just been given her! I knew that she was "good sport" enough to do so, and in this I was not disappointed. However, the operation did prove "successful"—and I have played Bridge with her since!

The point of this Note is, however, the following: During our conversation, shortly before the operation, I told her of my ether experiences, and advised her not to *fight* the anæsthetic, but to endeavor to 'look ahead,' as it were, and observe her own mental and physical states (her emotions and thoughts and reactions) *objectively,* as though she were observing some third per-

son. She did so, with the result that she underwent no such unpleasant experiences as she had before, but both lost and regained consciousness quietly and peacefully, with no 'nightmarish' dreams or projections that she could remember. If this turned out to be a common experience, it would be an extremely helpful thing to give such suggestions in advance of the anæsthetic to all patients, since this might prove of the utmost pragmatic value to that vast army of unfortunates who are compelled to take ether for operations, etc., in our hospitals and elsewhere.

MARIE SWEET CARRINGTON.

It will be seen, therefore, that material of interest, bearing upon this problem of the mechanism of the supernormal acquisition of knowledge, may be derived from many sources—some of them apparently most unpromising! The hitherto unrecognized powers of the subconscious mind must be studied, and the field left open for the possible acceptance of a Superconscious mind. Psychic experiences under both normal and abnormal conditions should be subjected to prolonged scientific scrutiny. Spontaneous cases should be collected on a large scale and analyzed. The subjective experiences of those having psychic manifestations should be collated and studied. The statements of Indians, Yogins, Lamas, African Medicine Men and Witch Doctors should *most certainly* be given careful attention—since these are the very men who claim to be able to manipulate these powers and utilize them at will! . . . Experiments should be tried. . . . A vast field is opened-up to

the daring young scientist of the future, who has the hardihood and the wisdom to explore it. . . . All this constitutes, in my estimation, one branch of a highly important science of the future—'The Coming Science.' I can only hope that the material presented in this Chapter—imperfect and preliminary as it doubtless is—may serve to stimulate other researchers to investigate and to discover, if possible, the mechanism of the acquisition of supernormal knowledge!

CONCLUSION

THE problems raised in this little book are numerous and important. I have not of course attempted to "answer" them—merely to propound them and to offer certain tentative suggestions which may serve to throw light upon them. Their full solution will only be reached when men and women now engaged in various lines of scientific activity consent to set aside their attitude of hostility, and willingly coöperate in the serious and systematic investigation of these new facts.

What is needed is a sort of Clearing House, in which all such information is "pooled," and where it is worked over, studied and analyzed by open minded and competent investigators. These should be drawn from the fields of psychology, psychiatry, neurology, medicine, biology, physics, etc., with the addition of technicians in other lines, such as electricity, radio, photography and chemistry. All this work should be under the general supervision of a competent psychical researcher, whose specialized training and experience have already carried him some little way into all these fields, and who alone would have a definite knowledge of the problems to be solved.

In short, a miniature "Rockefeller Institute" should be founded, for the express purpose of studying these phenomena scientifically and with the care they deserve. Such an investigation would of necessity be continued over a considerable period of time.

Independent organizations (such as the Society for Psychical Research and The American Psychical Institute—of which I have the honor to be the Director) while able to contribute material of value, are constantly hampered by lack of funds, by lack of the requisite personnel, and by inability to follow-up interesting case-material.

These difficulties could be largely overcome by some such organization as I have proposed; and my hope is that the day is not far distant when some such comprehensive plan may prove to be no mere idle dream, but instead a living, concrete reality!

APPENDIX

SOME PROBLEMS OF PHILOSOPHY IN THE LIGHT OF PSYCHICAL RESEARCH

WHAT "PHILOSOPHY" MEANS

THE word "Philosophy" is derived from the Greek words *"philein,"* meaning to love, and *"sophia,"* meaning wisdom. Hence the true philosopher is a lover of wisdom.

In the Middle Ages "Natural Philosophy" was applied to sciences which would now be classified under the headings of Physics, Chemistry, etc. With this we shall here have nothing to do, since it falls within the domain of Science.

Metaphysics may roughly be defined as systematic philosophy. When Aristotle wrote about Physics, he felt the necessity of some word by means of which he could define and discuss the apparent Reality behind matter, so coined the term Meta- (beyond) physics.

Generally, metaphysics is divided into three main branches or sub-divisions. These are:

Ontology: The theory of the nature of being.

Cosmology: The theory of the structure of the Universe.

Psychology: The nature of the soul or self.

We thus have a philosophy of Nature, a philosophy of the Cosmos and a philosophy of Man.

One additional term requires special definition, namely, *Epistemology*. This deals with the Theory of Knowledge—how we know the outer world, animate

and inanimate; how we come to know "things." It deals largely with theories of perception.

It will be seen at once that much that was originally classed under the heading of Philosophy has passed into one or other of the official sciences. Nevertheless, philosophy still has its place, and is utilized whenever we begin to discuss the *implications* of the facts observed, or their innermost "nature." Indeed, it may be said that every great scientist has also been more or less of a philosopher. We must reason *about* our facts. This process of reasoning constitutes *Logic.* The science of human behavior is known as *Ethics,* while the science of beauty is known as *Aesthetics.* Both these branches of philosophy deal with intrinsic or human *Values.*

USES OF PHILOSOPHY

We live in an intensely practical age, and there has grown-up a widespread notion that philosophy in any form is useless, worthless and a waste of time. This however is by no means the case. It still has very practical uses, in addition to being excellent mental gymnastics. Philosophy forces us to define our terms, to think clearly and consistently—not in a slipshod manner—and to be discontent with superficial explanations. Thus, supposing for the sake of argument that a Plain Man and a Philosopher are discussing these questions, and the Plain Man wishes to define Philosophy as "the relation of man to the Universe," we might imagine the conversation to run somewhat as follows:

P. M. You ask me my definition of Philosophy? Well, I should define it as the relation—

PHIL. Wait a moment! What do you mean by "relation"?

This would then have to be discussed and defined: whether causal relation was meant, or active or passive existence, and if causal relation the true nature of cause, and so on and so on. Assuming all this to be amicably settled, the Plain Man continues his definition—

P. M. Of man—

PHIL. Wait, wait! What do you mean by "man"?

This would have to be defined in turn; whether it signified a Soul, a body, an individual ego, a machine, or what not—with all sorts of ramifications which may well be imagined coming into the argument. Finally the Plain Man continues—

P. M. To the material Universe.

PHIL. Ah! Now what do you mean by "material" and what by "Universe"?

These questions again would call for a definition of matter, how matter comes to be known, its relation to a living organism, its constitution into a Universe, etc. All this would require considerable knowledge of chemistry, physics, optics, physiology, psychology, and various other branches of science, in addition to exact and clear thinking. That is why philosophers are being forced to embody more and more science within their field of thought. Thus philosophy has a useful place, in forcing us to reason or think about the facts of science. That is why Professor William James, with his customary clarity of language, defined metaphysics as "only an unusually obstinate attempt to think clearly and consistently."

DO YOU REALLY SEE OBJECTS?

In order to bring home to the reader the nature and value of philosophy the more clearly, let us take a simple example. You are looking at an object on your desk —say a red paper-weight. Now, we know that no such thing as "color" actually exists; objects *appear* to be colored, but are not so in reality! We attribute colors to them, so to speak. If one object appears red, another blue, another green, and so forth, it is because some of the light-rays of the spectrum are absorbed, while others are reflected, and those which are reflected appear to us as "color." But these ether-waves are in themselves colorless, and so is the surface reflecting them. We call an object "red" because our eyes are stimulated in a certain manner, by certain vibrations. No object is really colored, in the sense supposed by the unthinking man.*

Similarly, there is no such thing as "sound" in the Universe. What we call sound consists of air vibrations, themselves soundless. Suppose an Elevated train were to fall to the ground. There would be a deafening roar and crash! Would not that constitute sound? No; merely air vibrations which, striking human ears, would be interpreted as sound. These vibrations themselves are silent. Suppose you are listening to a famous violinist, upon a public stage, playing your favorite composition. Between the vibrating violin strings and your ear nothing exists but silent air vibrations. In imagination, one

* Color is one of the so-called "secondary qualities" of an object, as opposed to its "primary qualities," which are supposed to be innate within it. For a discussion of these questions, see Oliver L. Reiser's *Alchemy of Light and Color,* etc.

could take a pair of scissors and snip these off, in the middle, so that they would never reach your ears! In that case you would hear nothing. If no human ears existed in the world, there would be no sound. We perceive certain vibrations *as* sound because our ears and brains are so constructed that they appear so to us. Remove every living thing from the surface of the earth and color and sound, as commonly understood, would disappear also. Only ether and air vibrations would exist,—silent and colorless—travelling forever outwards into space.

These examples may strike the reader as commonplace and well-known. Nevertheless, it is important to remember them when we come to deal with the simplest philosophical problems. For, if color does not actually exist objectively, and is not "on" the object perceived, but in the brain and mind of the perceiver, how is it that we perceive the object at all? Take away color from an object and it immediately becomes "invisible." The outline (shape) of an object is determined by its visible limitations. If it becomes invisible, we no longer perceive it. We must then verify its objective existence by other means—for example touch, as we do in a dark room. But supposing the nerves running from your fingers to your brain were severed, so that you could no longer feel the object. Then the object would *for you* cease to exist altogether! You could not, for the moment, verify its objective existence at all—since none of your senses reported its existence. Yet undoubtedly the object continues to exist; it is not annihilated. It has only ceased to exist for you. What we perceive, there-

fore, when we look-at and apparently "see" an object is not the object as it really is, but some duplicate of the object, which we have constructed within ourselves, and which we are confident corresponds in some way to the real object. This duplicate is in the mind, and is consequently a *mental* duplicate, which we have inwardly constructed, corresponding in some way to the outer object.

THE OUTER AND THE INNER WORLD

What happens when you perceive an object of any sort is somewhat as follows: Light waves strike the surface of the object; some of these are absorbed and some are reflected. Those which are reflected traverse the intervening ether, enter the human eye, are converged upon the retina, and there (by some mysterious process) are converted into nervous currents, which in turn travel along the optic nerve, finally reaching the sight-centers in the brain. We then have the sensation of "seeing" the object. Our associations and thinkings *about* the object thus perceived are all mental, and will be found discussed in books dealing with Psychology.

In all this we have a definite chain of physical causation until we reach the sight-centers in the brain. Here we have an associated mental fact—the sensation of sight. How is this sensation associated with the brain-change accompanying it? Undoubtedly it is associated with it in some way, but how? This brain change is, again, as different a thing as one can possibly imagine from the external object; yet the two somehow correspond, and are identified by us as one and the same thing! But one is an outward, physical thing (say, a cow) and the other

is an inward series of minute changes in the brain cells. Yet we do not "see" these brain-changes, but the cow! Some mysterious correspondence surely exists here, which we have not yet fully accounted for or explained.

Suppose for the moment you are looking at an elephant. You "see" it. Now, no one supposes for an instant that the elephant actually gets inside your head when you perceive it. Nor do you go outside your head, so to say, to do so, since all sensation is receptive. Yet in some way you see the elephant. What has happened? In some manner you have constructed within yourself a duplicate, mental elephant, which corresponds to the outer, physical one, and you say to yourself "Ah! That is an elephant."

Whenever we apparently "see" any object, therefore, something of this sort must take place. As Prof. C. A. Strong expressed it:

". That these objects are nothing but mental modifications may be demonstrated, so to speak, *ad oculos*. Suppose I am looking at a candle; the candle I am conscious of is a mental modification. How may I convince myself of the fact? By the simple process of closing my eyes. Something then ceases to exist: is it the real candle? Certainly not. Then it must be the mental duplicate. By successively opening and closing my eyes I may create and annihilate the perceived candle. But the real candle continues unchanged. Then what I am immediately conscious of when my eyes are open must be the mental duplicate. If an original of that duplicate exists outside the mind, it must be other

than the candle I perceive, and itself unperceived. . . ." (*Why the Mind Has a Body*).

This idea is of extreme importance and is, it will be observed, a thorough-going dualism.

THE MENTAL WORLD

Yet, from the purely psychological point-of-view, there seems to be no escape from this conclusion, no matter what our philosophic inclinations may be. As Professor B. P. Browne says, in his *Metaphysics:*

"The immediate antecedents of sensation and perception are a series of nervous changes in the brain. Whatever we know of the outer world is revealed only in and through these nervous changes. But these are totally unlike the objects assumed to exist as their causes. If we might conceive the mind as in the light, and in direct contact with its objects, the imagination at least would be comforted; but when we conceive the mind as coming in contact with the outer world only in the dark chamber of the skull, and then not in contact with the objects perceived, but only with a series of nerve-changes of which, moreover, it knows nothing, it is plain that the object is a long way off. All talk of pictures, impressions, etc., ceases because of the lack of all the conditions necessary to give such figures any meaning. It is not even clear that we shall ever find our way out of the darkness into the world of light and reality again. We began with complete trust in physics and the senses, and are forthwith led away from the object into a nervous

labyrinth, where the object is entirely displaced by a set of nervous changes which are totally unlike anything but themselves. Finally, we land in the dark chamber of the skull. The object has gone completely, and knowledge has not yet appeared. Nervous signs are the raw material of all knowledge of the outer world according to the most decided realism. But in order to pass beyond these signs into a knowledge of the outer world, we must posit an interpreter who shall read back these signs into their objective meaning. But that interpreter, again, must implicitly contain the meaning of the universe within itself; and these signs are really but excitations which cause the soul to unfold what is within itself. The principles of interpretation must be in the mind itself, and the resulting construction is primarily only an expression of the mind's own nature. . ."

When we come to the question of proving the existence and content of other *minds,* we are in a more difficult position still! No one has ever directly perceived another mind; we only infer its existence because of the outer behavior of the individual in question. We know that we should think and act in a certain manner, under certain conditions, and *assume* that the actions of that other individual betoken similar thoughts within him. (In this, we are sometimes mistaken, as we know!)

Normally, human minds communicate with one another only in three ways: By certain bodily movements (sign language), by means of air vibrations (speech), and by certain marks made upon paper (writing).

These are the only normal channels of connection between one mind and another. But, it will be observed, all these are roundabout, indirect and symbolic. All are through the material world, and are reinterpreted by the receiving mind. No thoughts leave the mind of one and cross into the mind of the other (except perhaps in telepathy, and even if this exists it is not the *normal* method of mental communication). When we speak of the exchange of thought, it is a mere figure of speech. To perceive another's thought, we must construct his thought within ourselves. This thought is our own, and is strictly original with us. At the same time, we owe it to the other; if it had not originated with him, it would probably not have originated with us. But what has the other done? This: by an entirely mysterious world-order, the speaker is enabled to produce a series of signs which are totally unlike the thought, but which, by virtue of the same mysterious order, act as a series of incitements upon the hearer, so that he constructs within himself the corresponding mental state. The act of the speaker consists in availing himself of the proper incitements. The act of the hearer is only the reaction of the mind to the incitement.

THE MIND A CREATIVE ENTITY

These reflections should bring home to us the fact that the mental world is a *real* world—just as real as the physical world, though not "material." When your eyes are open, you seem to be a part of the outer world, and live in it. But, close your eyes and stuff your ears with cotton. You are now practically shut-off from the outer

world and its stimuli; you find yourself living within your own head. Yet your mind may be as active as ever. You can construct before you, in your mind's eye, one of Euclid's problems and solve it. Thought, memory, reason, imagination, are as active as ever. Some inner entity is then intensely active. This is your mind, your Self, your Personality. What is the nature of this Self, which seems self-active? It is undoubtedly in some manner connected with the brain and its functions, since these physical activities have been shown to exist; and further we know that injury to the brain will interfere with the activity of thought, or seemingly annihilate it altogether. We have, therefore, two undoubted facts to take into consideration; the physiological changes and activities in the brain, and the corresponding activities within the mind. Of these, the former seem to be material and the latter immaterial. Yet they are somehow connected and correspond one with the other. What is the nature of this connection, and how can two such apparently diverse things as thoughts and brain-changes be connected at all? Here we encounter the Mind-Body problem, which is one of the most difficult in the whole field of philosophy, and about which whole libraries have been written! Let us try to state the difficulties of the case simply and clearly.

THE CONNECTION OF MIND AND BRAIN

I shall begin by asking the reader to grant, for our immediate purposes and for the sake of argument, that the testimony afforded by our senses and by "common sense" is correct, *viz.*, that a material world actually

exists,—composed of atoms, electrons (what you will), in the ultimate analysis. Our body and brain are likewise material. They occupy space, have weight, etc. Brain is the organ of thought. Certain chemical, physical and electrical changes take place in the brain whenever we think, and our thoughts are somehow connected with these changes. The mind, on the other hand, seems to be immaterial; it occupies no space, has no weight, cannot be discovered by means of anatomical dissection, and so forth. When a man dies, he is thought to be no lighter than before. Inner observation nevertheless proves to us that mental activity is *real.* It is our very Self. Assuming for our present purposes that all this is true, we have thus a material entity (the brain), actively functioning, and an immaterial entity (the mind), also actively functioning. Somehow these two are associated or connected one with another. How? We must now briefly review the answers to this question which have been advanced by philosophers in the past.

The first theory to be discussed is what may be called *Automatism.* This contends that there is only one definite chain of causation—the physical. Each successive brain-change is conditioned and determined by the one preceding it. We have here a chain of physical events—the brain-changes. Corresponding with these are our thoughts, constituting the flow of consciousness. These thoughts are not causally connected one with another. They are merely resultant from the brain-changes, which are the fundamental things. Just as the shadow of a horse accompanies the horse, in somewhat the same manner our thoughts accompany the physiological

changes within the brain. They are the mere resultant of the brain's activity. (This is of course a materialistic conception.) Let us now examine this theory, very briefly, and see some of the difficulties involved in accepting it.

In the first place, it has been pointed out that this theory involves a distinct breach of continuity, from the point-of-view of biology. The appearance of consciousness at some undefined point in the course of the evolution of the animal kingdom, as postulated by it, constitutes this break. Something new (consciousness or mind) appears, without any reason for its doing so. In the second place, this idea runs counter to the law of conservation of energy, and even the law of causality, for in all other cases the cause passes over into the effect, and, in a physical process of any kind, if the cause is physical the effect must be physical also. But in this case the cause appears to be physical and the event non-physical, for the brain-change is a physical event, while the resultant sensation or thought is not. We can conceive of a brain-change producing another brain-change, but not a thought, and at this point the law of causation seems to be violated. Finally, it has been pointed out that the "shadow" (thought) seems to be the important thing in this case, rather than the "horse" (brain event), for we can conceive of a horse causing a shadow, but not of a shadow producing a horse! Yet the thought seems to be the vital and essential thing, for us, and indeed constitutes the very core of our mental being. For all these reasons, therefore, this theory of *"epiphenomenalism,"* as it has been called, has been

largely given up, and is today held by few if any philosophers of front-rank importance.

The next theory which may be mentioned is *Idealism,* which contends that thought is the only reality, and that what we perceive as brain-changes are really mental in their ultimate analysis—being but the expression of thought on the physical plane. Apart from its challenge to common sense, it will be observed that this view is just as difficult of acceptance as the other; for, if it be impossible for us to conceive how brain-changes can produce consciousness, it is equally difficult for us to understand how thoughts can produce brain-changes. The problem is the same in either case. We may therefore dismiss this theory also.

Next, we have the doctrine of *psycho-physical parallelism,* which holds that brain-changes and thoughts run along side by side, so to say, without ever influencing one another. They merely co-exist or are coincidental in point of time, but that there is no causal connection between them. Although this doctrine is held by not a few philosophers, it seems erroneous on the face of it, and opposed to the experience of every-day life, for we know that bodily changes can affect mental changes, and *vice versa.* As Professor William James said: "It is quite inconceivable that consciousness should have *nothing to do* with a business which it so faithfully attends." We may therefore dismiss this theory, as not logical nor reasonable.

Phenomenalistic Parallelism. This is the theory maintained by Kant, Spinoza, and others. It maintains that both brain and consciousness (or mind and body) are

but two different expressions of one underlying reality —just as the convex and concave surfaces of a sphere are but two expressions of an underlying reality. As to the nature of this Reality, Kant and Herbert Spencer were content to call it X, or the Unknown, while Spinoza maintained that it was God.

It would be impossible, in our brief space, to discuss the various pros and cons of this theory; suffice it to say that Prof. McDougall and other psychologists reject it, and that Prof. Stumpf says of it: "the one substance which is supposed to manifest itself in the two attributes, the physical and the psychical, is nothing but a word which expresses the desire to escape from dualism, but which does not really bridge the gulf for our understanding."

Two other theories may be mentioned, in passing, merely to include them. The former of these is known as *Solipsism,* which maintains that nothing really exists outside the perceiving consciousness. This is palpably ridiculous, inasmuch as other minds have as great a right to their existence as has ours. The latter is crude *materialism,* which maintains that matter and energy are the only realities, and that mind and thought do not actually exist at all, except as a by-product of matter in motion, or energy. This view is nowhere maintained by psychologists or philosophers today. Matter *per se* cannot "think." As Huxley said, in writing of this view: ". . . . All this I heartily disbelieve. In the first place it seems to me pretty plain that there is a third thing in the universe, to wit, consciousness, which, in the hardness of my heart or head, I cannot see to be matter or

force, or any conceivable modification of either, however intimately the manifestations of consciousness may be connected with the phenomena known as matter or force. . ." Thought has a definite *meaning,* and therein consists the stumbling-block. Both matter and force are blind. Neither of them has any meaning, while thought has. Thought, therefore, if a mere manifestation of energy, must be energy-plus-X (the meaning of the thought) and in the X we encounter the difficulty. It is that which differentiates thought from matter and energy as we know them. That is our problem, and to ignore it is not to solve it!

OTHER THEORIES

We may now consider, very briefly, one or two other views which have been advanced in the past, regarding this difficult mind-body problem, though they are really sub-divisions of one or other of the theories mentioned above. The first of these is the view elaborated by Prof. W. K. Clifford, known as the *"mind stuff theory."* This contends that "mind stuff is the reality which we perceive as matter. A moving molecule of inorganic matter does not possess mind or consciousness, but it possesses a small piece of mind stuff. When the molecules are so combined together as to form the film on the under side of a jelly fish, the elements of mind stuff which go along with them are so combined as to form the faint beginnings of sentience. When the molecules are so combined as to form the brain and nervous system of a vertebrate, the corresponding elements of mind stuff are so combined as to form some kind of consciousness.

When matter takes the complex form of a living human brain, the corresponding mind stuff takes the form of a human consciousness, having intelligence and volition."

This "mosaic" theory of consciousness, however, has many difficulties, one of the most fundamental being that it fails to explain the antithesis between subject and object. Further, mind is not a static thing, but is active and dynamic, changing and creating. Tiles may be placed together so as to form a certain pattern, it is true, but the produced pattern *does* nothing. For these reasons, therefore—and others which it would take us too long to enumerate here—we must conclude that this theory is anything but satisfactory as an explanation of consciousness.

Professor Percival Lowell, in his *Occult Japan,* advances the following theory as to the nature of mind:

". . . . The only logical explanation of matter and mind is that the *two are one;* and that the life-principle of the whole is some mode of motion. When we have, as we say, an 'idea,'—what happens inside us is probably something like this; the neural current of molecular change passes up the nerves, and through the ganglia reaches at last the cortical cells and excites a change there. Now the nerve cells have been so often thrown into this particular form of wave-motion that they vibrate with great ease. The nerves, in short, are good conductors, and the current passes swiftly along them, but when it reaches the cortical cells, it finds a set of molecules which are not so accustomed to this special

change. The current encounters resistance, and in overcoming this resistance it causes the cells to glow. This white-heating of the cells we call consciousness. Consciousness, in short, is probably nerve-glow."

This theory has at least one advantage over some of the others before mentioned: it makes consciousness dynamic instead of static; a *go* instead of a *thing*. However, there are certain fundamental difficulties in this theory, which prevent its acceptance. In the first place, sensations are not the only realities. Thinking originates within us. In the second place, we have every right to assume that nervous currents which are carried along by other nerves would meet with no greater resistance within the brain than outside it. Thirdly, we have the fatal objection that this theory, again, fails to take into account the most fundamental part of all thought,—as before mentioned,—*viz.*, "meaning." No amount of 'nerve-glow' can solve one of Euclid's problems. The creative side of consciousness, the meaning of all thought, is totally neglected, on this view; yet for us this is the most important and central factor, constituting in short our very Self as we know it.

INTERACTIONISM OR "ANIMISM"

There remains one view of this problem which we have, so far, not considered. This is the theory which our "common sense" and inner feelings tell us is the true one; namely, that mind and brain appear to be two separate and distinct things, which interact and influence one another. In sensation, the mind is affected

through the brain. In volition, the body is affected by the mind. Both entities exist in their own worlds, and are merely associated together in some mysterious fashion. It is of course a dualistic theory. Mix poison in a man's blood, and it will eventually reach his brain and eclipse consciousness. Here we have the action of the body on the mind. Think and feel strongly enough within yourself, and the body will be affected in turn, even to the point of causing its death. Here we have the action of the mind on the body. We inwardly feel that something of the sort takes place. Of course, two grave objections to this view are (a) that it is frankly dualistic, and (b) that the *how* of the connection and mutual influences remains largely unexplained. Nevertheless, this view has appealed to many thinkers and is, as we know, the one to which Prof. William McDougall was driven at the end of his lengthy book *Body and Mind.*

As the result of this discussion, then, it may be said that no particular theory as to the relation of brain and mind can be held to be definitely accepted, or free from certain fundamental objections. Some psychologists and philosophers favor one view, some another. From the point of view of common experience and common sense, interactionism seems plausible, but involves a dualistic scheme of things, which is objectionable to many. It may be pointed out, however, that it is intrinsically no more dualistic than psycho-physical parallelism, which also postulates the mind as a distinct and separate entity.

Yet this doctrine has been accepted by many sceptical thinkers!

My own point of view is that this question can only be settled by an actual appeal to *fact,* and that philosophical theories will have to follow demonstration. If the advances of modern science—and particularly 'psychic' science—ultimately prove that mind *can* exist and function independent of a physical brain, then these metaphysical theories will have to be re-moulded in accordance with the facts. It remains for the science of the future to settle this question one way or the other.

FREE WILL VS. DETERMINISM

Another problem which has vexed the minds of philosophers for centuries is whether the mind of man is 'free,' or whether it is conditioned or determined by its environment and its own past history. Today this problem is seldom mentioned. The believer in free will contends that man is a free agent, and can choose this or that course of action; in short, 'do what he likes.' The determinist, on the other hand, maintains that every act is strictly determined, and that what *appears* to be free choice or free will is a delusion. He maintains that, if we were to line-up a hundred men on the bank of a river, and the previous lives of these men had been *exactly* the same (heredity, environment, training, etc., —an obvious impossibility, in actual life) and if one of these men had the impulse to jump into the river, every one of them would have the same impulse at the same moment, and would jump into the river likewise. They

could not do otherwise; they would all merely act in accordance with the law which determined this action. If you walk out of your front door, you feel that you are "free" to turn either to the right or to the left. This is a delusion, says the determinist; you have no such choice. Whichever way you decide to turn was determined by your previous history—by the preponderance of physical and mental factors which, brought to bear at that particular moment, caused you to think and act as you did. Just in the same way that a stream is 'determined' by the confluent streams uniting and flowing into it, so the stream of mental life is conditioned by, and the resultant of, the whole past mental life. Every act, according to the determinist, is rigorously conditioned, and the *feeling* of free will is illusory.

I have in the above merely endeavored to state the problem simply and clearly. What particularly interests us, as psychical researchers, in this question is: the complications presented by the phenomena of prevision, prediction and prophecy generally. For, in these, the future is apparently foreseen, often with amazing exactitude; and it has been argued that if the future can be foreseen in this manner, it must be in some manner predetermined or 'fixed,' and if that be true how about free will?

Yet this problem is not so easily settled, as Mr. H. F. Saltmarsh (in his book *Foreknowledge*) and others have pointed out. For in some instances the accident (for example) has been *prevented* from happening, as foreseen, by the action of the percipient. That is to say, the event *would* have happened, precisely as foreseen, if it

had not been prevented from happening; and in such cases the intervention of the subject—*i.e.,* his free will—seems to have played a part. Nor can it be, in such cases, that the Seer actually foresaw a 'section of his own mind,' in the future, rather than the event, because in that case he would have foreseen the *prevention* of the accident rather than the accident itself! What *was* seen, apparently, was the event as it *would have occurred*—had it not been prevented from occurring.

The whole question is of course bewildering, but it certainly forces us to reconstruct to some extent our notion of *Time.* All future discussions of Space and Time, by metaphysicians, will have to take into account these questions of prevision and clairvoyance—which are psychic phenomena! They can no longer be ignored. The problems of time and space have in the past been discussed by philosophers on what might be called a 'normal' basis. But the doctrine of Relativity, on the one hand, and psychic phenomena, on the other, are bound to affect such discussion profoundly in the future.

There are many other problems of great interest which might be mentioned: Truth, Causality, Teleology, etc., but lack of space prohibits such discussion. It is my belief, however, that the general acceptance of psychic phenomena will throw light upon many of these questions, perhaps rendering possible "explanations" which had not been thought of before.

Philosophy is bound to be influenced by such facts, once granted, no less than biology, psychology and other sciences—thus replacing the mechanism of the last cen-

tury by a spiritual philosophy, more in accordance with the totality of verifiable fact.

CONCLUSION

Science deals with facts, and to a certain extent with the interpretation of those facts. When this explanatory process reaches a certain point, however, we arrive at the threshold of Metaphysics. All "final" or ultimate explanations must be couched largely in these terms. The majority of scientific men refuse to 'go the whole way,' being content with more or less pragmatic explanations, leaving severely alone all attempts at "ultimate" explanations. Nevertheless, such Ultimates are needed, if we wish to arrive at any satisfactory understanding of the Universe about us. Until the past generation, philosophers divorced themselves from science; now the two proceed more or less hand-in-hand, and there is every indication that this happy inter-blending will continue. Metaphysicians are becoming more scientific, and scientists are becoming more metaphysical.

Present-day science, however, is still largely mechanistic in its viewpoint. It is based upon the more or less tacit assumption that mystical and psychic experiences of all kinds are necessarily *illusory*. If, however, such phenomena actually exist—if supernormal manifestations really occur—then both science and philosophy will have to be expanded so as to include them, and find a place for them in some larger Cosmos. They must influence both fundamentally! A new body of facts will have to be incorporated into science, and philosophy will have to expand its explanatory hypotheses, in order

to cover and include them. Significant changes will be necessitated. A whole new system will have to be built-up, based upon the validity of these newer facts, and Psychical Research will thus become the most influential and important of all human activities (instead of 'the Cinderella of the Sciences') by showing us that life and mind are as 'real' as matter and motion, and that the human spirit is, after all, worthy of a dignified and respected place in the scheme of human thought. Psychic science alone can do this, and is doubtless destined in the near future to rule and dominate the whole world of thought, and to influence the belief of humanity as to its ultimate destiny and the meaning of life!